THE CANADIAN JEWISH REVIEW

A Weekly Newspaper for the Jewish Home

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New Criminal Code For Poles And Jews Only

Dr. Frohler, Secretary of State in the Ministry of Justice of the Reich, announced, before an assembly of leading judges and prosecutors of the "Reichsgau" Wartheland and the Districts of Danzig-Westprussen, Eastern Prussia, and Upper Silesia, the promulgations of the "Criminal Code for Poles and Jews in the 'incorporated Eastern areas' of the Reich." This Code was published in the Statute Book of the German Reich on December 18, 1941, and took effect fourteen days after its publication.

The Secretary of State emphasized in his announcement that this criminal law is to be applied to Poles and Jews only, and not to members of any other national or ethnic groups. It is a criminal law deriving from the principles of State authority. It sets forth obedience to the Reich as the primary duty of Poles and Jews. This law, he states, has become necessary because of their special and unique position in Greater Germany, due entirely to their own attitude.

The "Criminal Code for Poles and Jews in the incorporated Eastern Territories" reads as follows:

"The Council of Ministers for the Defence of the Reich hereby decrees:

I. Substantive Criminal Law.

1) Poles and Jews residing in the Eastern Territories incorporated in the Reich must comply with the laws and regulations promulgated by the German authorities. They must refrain from any action that may be prejudicial to the sovereignty and the prestige of the German people.

[illegible] against a German because the latter is a member of the German people (Volkstum).

3) They are subject to the death penalty and, in lesser cases, to imprisonment, for the expression of anti-German feelings through malicious and provocative activities, anti-German utterances, tearing down or damaging public notices posted by the German authorities, and for acts injuring the prestige and welfare of the German Reich or the German people.

4) They are subject to the death penalty or, in minor cases, to imprisonment for:

a) Any act of violence against members of the German armed forces, including related authorities, such as the German police, its auxiliaries, the Reich Labor Service, and units of the N.S.D.A.P.

b) Deliberate damage of equipment of buildings of German offices and agencies, or of any property used by them, or of public utilities.

c) Encouragement of or incitement to disobedience to the ordinances and regulations issued by the German authorities.

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Germans Killed Tens Of Thousands Of Jews In Russia

MAKE PUBLIC BRANDING MORE COMPLETE IN REICH

German occupation forces in Russia have killed 86,000 Jews in Minsk and its environs and 25,000 in Odessa, and "tens of thousands" in Lithuania and Latvia, a Kuybyshev dispatch of the Exchange Telegraph (British) News Agency said. The dispatch, attributed to an official announcement in the Soviet Provisional capital, said all the Jews who had been in Estonia, an estimated 4,500, had been killed.

The British radio quoted the Berlin correspondent of the Stockholm newspaper, "Social-Demokraten," as saying that after April 15 "all Jewish householders in Germany must display on their doors the sign of a black Star of David (a six-pointed star) on a white ground."

The broadcast, heard in New York by the Columbia Broadcasting System, reported the correspondent as suggesting that the new measure was "designed to make the public branding of Jews more complete." Jews in Germany were ordered some time ago to wear a yellow Star of David on their clothing.

Slovakia Nazi Jewish Code Severe, Says

The attitude and methods of the present rulers of Slovakia, a country directed by the Nazis and administered by traitors, are opposed to the entire Slovak tradition, and differ diametrically from everything that the Slovak patriots were proclaiming and realizing both at the time of the Hungarian slavery, and during the twenty years of the Czechoslovak Republic, says Dr. Juraj Slavik, Czechoslovak Minister of the Interior. This could easily be proved in all walks of national life as well as in all branches of the life of the State, but this appears unnecessary as the evidence in this case is plainly very striking. Instead of traditional Slav solidarity there is servility to the Germans, instead of democracy and tolerance nothing but Nazi totalitarianism and terror, instead of the freedom of conscience and of religious liberty, Gestapo methods and prisons. The same applies, of course, in a full measure also to the Jewish question, and in Bratislava today they boast of their perversity.

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Jewish Woman Heads Oldest N.Y. Paper

IS MEMBER OF FAMOUS FAMILY

Dorothy Schiff Backer, of New York, granddaughter of the late Jacob H. Schiff, banker and philanthropist, and daughter of the late Mortimer L. Schiff, of New York, is the new president and publisher of the New York Post, 141-year-old daily newspaper, the oldest in New York.

The liberal policies of her husband, George Backer, whose resignation as president and editor, because of protracted ill health, was announced by the paper's directors, will be carried ahead without change, Mrs. Backer said, although the paper presents a marked change in appearance.

The Post has become a tabloid six days a week. Mrs. Backer said she was "a little afraid" that some of the intellectuals might feel it was somewhat of a vulgarization to present the news in tabloid.

"I know that's not so," she said. "We are keeping all the regular features and services, and the policy will be the same as under my husband."

Mrs. Backer is not exactly a novice in the running of a newspaper. She has been vice-president and treasurer of The Post since she and her husband acquired control from J. David Stern on June 21, 1939. Last year she acted as publisher for two months while Mr. Backer was in Europe and for the last two months she has been at the plant, 75 West Street, nearly every day and until late in the evening getting the hang of things.

Mrs. Backer said she supposed that "many one who ever owned [illegible] or another."

It was difficult, she said, to try to put all the ideals of her paper into a few words, but there was one thing she wanted to put across and that was "that we are an in-

(Continued on Page Four)

Refugee Soldier, Though Wounded, Saves Forty South African Comrades By Trick

A young German refugee is the hero of a story of the fighting in the Western Desert, Libya, published recently in the Sunday Times, Johannesburg.

The young man is Lieutenant Hans Freund, of the South African Forces, who was wounded in the fighting. The South African newspaper tells of his exploit as follows:

"At the beginning of the present Libyan campaign a group of South Africans suddenly found themselves in German hands. They were being marched off by Rommel's men, when in a moment of confusion, a young German refugee who had joined the South African Army picked up a bundle, which turned out to be a German officer's greatcoat. Night fell and the prisoners were just being sorted out when suddenly a martial Teutonic figure appeared, and in German cried: 'Halt, wo nimmt Ihr die leute hin?' (Where are you taking these people?) The German soldiers began to explain but the 'officer' ordered the prisoners on to two lorries standing near by, climbed on board himself, and with an inadequate escort drove off—into the dark and in the direction of the British lines. And that is why forty South Africans think that German is an extremely useful language to know, and that there are some good chaps among the refugees."

Lieutenant Freund carried out this exploit while suffering seriously from his wound. He joined the South African Air Force in 1940, but was later seconded to an Army unit in Egypt.

There is also an Anglo-Jewish interest in this hero, as Mrs. Freund, his wife, whom he married in Pretoria about a year ago, came from Liverpool and is a niece of Mr. and Mrs. Myer Kave, the former headmaster and matron of the Jewish Orphanage in London.

Pelley Regards Himself As American Hitler

William Dudley Pelley, who was arrested in Darien, Conn., on charges of distributing false statements intended to hurt the United States, has been known for a number of years as leader of the Silver Shirts.

Pelley's name was frequently linked with the Ku Klux Klan in Dies Committee testimony in the U.S. Congress. Evidence was introduced showing that much material he printed was anti-Semitic and pro-Nazi. When he was dismissed from the committee hearings, Representative Starnes, the acting chairman, addressed these words to him:

"You have fulsomely praised Hitler and his dictatorial policies. You have defended and advocated vigilantism as American despite the fact that vigilantism on any significant scale is un-American."

Pelley told the House Committee investigating Un-American Activities on Feb. 8, 1940, that if all had gone well with his program he "probably" would have been head of the government and "probably" would have been inflicting on American Jewry a policy similar to Adolf Hitler's.

From the time of Hitler's ascension to power in Germany in 1933, the diminutive, goateed Pelley made no secret of his belief that a higher power had picked him to lead America into the glories of a Fascist state. He professed to have had "clairaudient" conversations with the German Fuehrer, in which he and Hitler compared notes by means of thought waves hurtling across the Atlantic. The "clairaudient" conferences, he indicated, were of mutual benefit to him and Hitler.

On April 3, 1940, Miss Dorothy [illegible] for a Dies Committee, told Martin Dies's committee that Pelley had revealed to her his plan to march on Washington at the head of his Silver Legion of America, seize the government and make himself king of the United States. He told her, she said, that he would be America's "white king," which meant, presumably, the kind of king that would be acceptable to the Ku Klux Klan.

In all his publications, notably "The Galilean" of recent memory, Pelley served up to his readers a strange mixture of anti-Semitism, biblical quotation, mystical nonsense and outright subversive propaganda. His glorification of the German culture and his denunciation of the American government's conduct of the war were blatant.

A typical excerpt from the issue of Feb. 16 said: "To rationalize that the United States got into the war because of an unprovoked attack on Pearl Harbor is fiddle-faddle. Unprovoked indeed! All Americans are not fools."

The Dies committee, which in 1940 heard Pelley calmly describe himself as "very anti-Semitic," issued a report on him on Jan. 3, 1940. It was signed by Representative Joe Starnes, of Alabama. It said that his legion, commonly called the Silver Shirts, was "probably the largest, best financed and certainly the best publicized" of the subversive groups under investigation.

"In his own book, titled 'The Door to Revelation'," the report said, "Mr. Pelley describes how he launched the Silver Shirts on Jan. 31, 1933, the day after Hitler took power in Germany, and how he regards himself as the American Hitler."

Other commenters have remarked on the style in which his fantastic propaganda was presented. Although palpably nonsense, they have pointed out, his writings showed a shrewd and hard-headed sense of publicity in the outpourings of leaders of other crackpot groups. His background probably offers the explanation of the phenomenon.

He was born, according to his autobiography in "Who's Who," in Lynn, Mass., in 1890, son of William G. A. Pelley and Grace Goodale Pelley. The sketch contains only vague reference to schooling, but depicts him as having been the editor and publisher of several newspapers, among them "The Calumet (Mass.) Journal," "The Wilmington (Mass.) Times" and "The St. Johnsbury Caledonian." At the age of nineteen he was acting as editor and publisher of a publica-

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Reich Places Gypsies On Same Basis As Jews

Gypsies throughout the Reich were placed on the same basis as Jews under an order applying the Jewish restrictions to all persons having any gypsy blood.

Little is known definitely about the origin of the gypsies, who are found today in most of the civilized countries of the world, but their language is apparently derived from Sanskrit, the oldest of the Aryan or Indo-European languages. It is supposed they were at one time an obscure tribe in northwest India.

Their exact number has never been ascertained officially, but an estimate made about ten years ago gave 40,000 for Germany, France and Italy together, and 750,000 for Europe as a whole.

They were subjected to persecution everywhere in Europe for a long time after they first appeared there about five centuries ago. They have remained numerous in Hungary and near-by countries.

Typhus Still Spreading In Baltic States

It is estimated that the homes of 400,000 Jews in Poland, and 100,000 Jews in the Baltic States are immediately affected by the typhus epidemic, and typhus is still spreading rapidly, while the measures adopted against it have so far proved ineffective, especially in the ghettoes. The epidemic [illegible] tremendously difficult [illegible] the epidemic from [illegible] and anti-typhus serums are available. Moreover, the Nazis are continually tying the hands of those who might be able to render some

(Continued on Page Four)

Huge Cash Sum Remitted By J.D.C. In Ten Weeks

The sum of $1,600,000 is [illegible] was spent during the first [illegible] weeks of 1942 by the Joint Distribution Committee for its program of aid to distressed Jews overseas. The J.D.C. secures its [illegible] through the nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, which also raises funds for the United Palestine Appeal and the National Refugee Service.

The bulk of J.D.C. cash expenditures from January 1st through March 15th were remitted [illegible] vets under U.S. Treasury licenses, it was explained. Since Pearl Harbor, the J.D.C. has been granted Treasury licenses totalling $1,[illegible]000 for cash transmission to European lands. Remittances to Russia, South America, and the British Empire do not require Treasury licenses.

Over $1,000,000 of the total represents advances made to steamship lines by the J.D.C. for transportation of refugees from Europe, it was pointed out. Since Pearl Harbor, the J.D.C. has assisted 3,500 refugees to leave Europe. Part of the transportation cost is to be reimbursed to the J.D.C. from deposits made by relatives and friends of the refugees. The remainder, representing 40% to 50% of the [illegible] charged against J.D.C. appropriations for emigration transportation.

Among the other major [illegible] included in the $1,600,000 were $144,000 remitted to [illegible] aid France for aid to 20,000 [illegible] goes there, and $123,000 [illegible] to Switzerland for refugees [illegible] there. There was also a [illegible] sent to Turkey [illegible] of the total was sent to Canada [illegible] all streams. The money was used for food and medicines in behalf of the refugees during the time that the boat was in Turkey. Nearly $80,000 of the total was sent to Canada.

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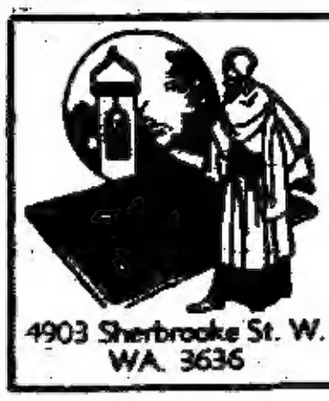

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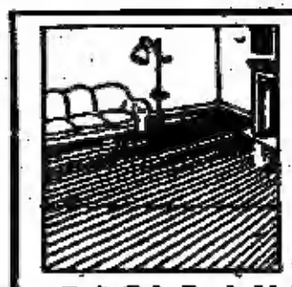

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Social Notes—Montreal

Mrs. I. Sizsburg, New Haven, Conn., visited her parents, Mr. and Mrs. J. Germaise, Lajoie Avenue.

Mr. and Mrs. I. M. Levy and children, Mildred and Sharl, of Brooklyn, N.Y., are visiting Mr. and Mrs. M. Lafcort, McKider Avenue.

M. Kushner, Northmount Avenue, spent a few days in Ste. Agathe.

Mrs. J. Ulrich and son, Allen, of New York, are visiting the former's parents, Mr. and Mrs. J. Lair, Querbes Avenue.

Mrs. Jack Ephraim, of Windsor, Ontario, visited her parents, Mr. and Mrs. H. Vineberg, Jeanne Mance Street, for Passover.

Mr. and Mrs. Joseph Ornstein, nee Estelle Livinson, have returned from New York, and will live at 340 Willowdale Avenue, after May 1st.

A. C. P. Abe Moscovitch, of St. Thomas, Ontario, visited his mother, Mrs. Dora Moscovitch, and brother-in-law and sister, Mr. and Mrs. Abe Glazer, for the first two days of Passover.

Mr. and Mrs. A. Mouckley, Van Horne Avenue, had as their guests for Passover holidays their brother and sister, Mr. and Mrs. Nathan Mouckley, of Toronto.

Mr. and Mrs. Jack Uditsky and sons, William and Joshua, Rockland Avenue, are spending the holidays in Ste. Agathe.

Dr. and Mrs. N. N. Bennett, and daughter, Constance Elizabeth, of Stoughton, Mass., have returned home after spending a few days with her parents, Mr. and Mrs. Martin Schneiderman, Villeneuve Street West, to celebrate the engagement of their son, Samuel Schneiderman, to Miss Lillian Weistrub.

Mrs. N. Rothschild, of Port Arthur, Ontario, is visiting her mother, Mrs. M. Kirsch, Wilson Avenue.

Mr. and Mrs. L. Poppelbaum, Prudhomme Avenue, have returned from Miami Beach, Florida.

Mrs. Samuel Cohen, of Timmins, Ontario, was a guest of her sister, Mrs. H. Joseph, Queen Mary Road.

Mrs. Max Wilanski, Prudhomme Avenue, is visiting her son-in-law and daughter, Mr. and Mrs. Joseph Mandelbaum, in Albany, N.Y.

Miss Judith Wineman, of Ottawa, spent the holidays with her uncle and aunt, Mr. and Mrs. Lou Feldman, Vendome Avenue.

Miss Lillian Bloomfield, Queen Mary Road, spent a few days in St. Sauveur.

Miss Felice Vineberg, Prudhomme Avenue, spent a few days in the Laurentian Mountains.

Private Stanley A. Marsh, son of Mr. and Mrs. S. H. Marsh, 3423 Prudhomme Avenue, who enlisted in the United States Army Air Corps, is now stationed with the 1st Composite Squadron, Meridian, Mississippi, c/o Key Field.

Mr. and Mrs. Albert Robinson, Queen Mary Road, entertained for their nephew and niece, Captain and Mrs. Murray Robinson, of Washington, D.C.

Mrs. H. Sibley, of Ottawa, visited relatives in the city and stopped at the home of her sister, Mrs. M. J. Glickman, Grosvehill Place.

Mrs. Abe Mendelsohn, Vendome Avenue, is visiting her brother-in-law and sister, Mr. and Mrs. Louis Wynston in Toronto.

Mrs. E. Barnes, Grosvehill Place, is spending a few weeks in Ste. Agathe.

Mr. and Mrs. Ben. Frichman, Queen Mary Road, spent the holidays at Ivry.

Miss Barbara Walker, who spent the holidays with her parents, Mr. and Mrs. A. J. Walker, Westmount Avenue, has returned to Wheaton College, at Norton, Mass.

Mrs. Frank Rothschild, of Peterboro, Ontario, visited Mrs. B. Rothschild, Atwater Avenue.

Mrs. Lawrence Cohen, Grosvenor Avenue, is spending a week at her cottage at Morin Heights, Quebec.

Mrs. Louis Rose, of New York, formerly of Montreal, stopped at th Mount Royal Hotel for a few days.

Mrs. Ross Medine, Sherbrooke Street West, has returned from Boston.

Miss Shirley Brovender, Drummond Street, who is attending school in the city, spent the holidays with her parents, Mr. and Mrs. A. Brovender, of Timmins, Ontario.

Mr. and Mrs. Lawrence Lande, Roslyn Avenue, have gone to New York to join Mrs. Lande's parents, Mr. and Mrs. M. L. Prentice.

Private Jack Atkins, of New York, was a guest of A. Kellner, Elm Avenue.

Mrs. Louis Lowenstein, and son, Paul, Sherbrooke Street West, has joined her husband, Flying Officer Louis Lowenstein, at Chatham, N.B.

Mrs. Leo Barnett and children, Rhona and Barbara, of Hamilton, Ontario, are visiting her parents, Mr. and Mrs. H. W. Friedman, Kensington Avenue.

Mrs. B. Lipman, of Toronto, visited her parents, Mr. and Mrs. George Cantz, Victoria Avenue.

Mr. and Mrs. A. E. Jessby, Purden Avenue, have returned from Hot Springs, Arkansas.

Mrs. Robert Lightstone, Strathcona Avenue, is visiting Mrs. J. Marx in New Rochelle, N.Y.

Mr. and Mrs. J. A. Jacobs, Sherbrooke Street West, spent the holidays at Four Seasons Lodge, Ste. Agathe.

Miss Sara Hoffman has taken up her residence on Victoria Avenue.

Mr. and Mrs. S. Viner, Hutchison Street, had with them at Seder: Mr. and Mrs. M. Marcovitz, Joel Marcovitz, Dr. and Mrs. Norman Viner, Misses Bernice and Ruth Viner, Pilot Officer William Viner, R.A.F., F.C., Dr. and Mrs. A. I. Schlesinger, Dr. and Mrs. A. K. Viner and Ellen Frances Viner, and Mr. and Mrs. George W. Cohan.

Over 1,000 Refugee Children To Get Vacations

Refugee children in the U.S. again will be able to enjoy vacations this summer in camps, private homes and play schools. Through the Summer Placement Committee for Refugee Children, which operates in association with the National Refugee Service—a beneficiary of the United Jewish Appeal for Refugees, Overseas Needs and Palestine — it is expected that more than 1,000 youngsters will enjoy vacations far from hot, city streets.

Last year vacations were provided for 896 refugee children. The youngsters spent from two to eight weeks each at camps and private homes. This year it is hoped that increased support of the Committee's work may make it possible to provide vacations for a larger proportion of the applicants.

Practical benefits of the program for the children and their parents are evident in nearly every case. For the children the summer's association with native American children speeds the process of learning English and lays the foundation for their ultimate Americanization. The parents, temporarily relieved of responsibility for taking care of the children, are able to spend more time in looking for jobs and for many of them the vacation plans mark the beginning of their own advance toward independence. The Committee is headed by Baroness Edouard de Rothschild, chairman.

SLOVAKIA NAZI JEWISH CODE SEVERE, SAYS MINISTER

(Continued from Page One)

After the last visit of Bela Tuka to Berlin the newspaper of the so-called President Tiso, "Slovak," stated that whilst Bela Tuka was in the Nazi capital he was told that the problem of co-existence of different national groups in Slovakia had been settled in a model way, and that the Jewish question also appeared to be regulated there better than anywhere else outside Germany.

It is a fact, however, that the co-existence of different national groups settled in such a highly satisfactory way signifies simply the hegemony of a small group of Germans over the whole nation, and that the boast concerning the "regulation" of the Jewish question is a sad and infamous allegation that nowhere in the world, except in Germany, are the Jews more oppressed, tortured, robbed and persecuted than in Tuka's Slovakia.

I am not in possession of all data by which I could prove the shameful boast of the rulers of Bratislava, but let me just mention some facts of the last two or three months as announced by the Bratislava Broadcasting Station. On September 10th, 1941, the Bratislava Station announced that the council of ministers approved, after a prolonged deliberation, the Jewish Code as well as a regulation concerning a special levy on Jewish property.

What provisions the Jewish Code contains appears only from some later remarks and from regulations which followed. The Code defines the term "Jew" exactly in the same way as is laid down in the Nuremberg laws, that is on the basis of the race. In the same way it defines the idea of the admixture of Jewish blood. Jews older than six years must have a visible mark on their clothes, this being in the form of a yellow star over the left breast. The Jews are not permitted to live in the centre of the towns, they are not permitted to employ women-servants below the age of forty, they are not permitted to own industrial enterprises, land and other real property, and they are not permitted to visit places of entertainment, theatre, exhibitions, etc.

The application of the Jewish Code is extremely severe. Jewish property which so far had not been confiscated was subject to a 20 per cent. tax, the proceeds of which amounted to 400 millions of Czech Kronen. For the payment of this levy it was decreed that all Jews are jointly and severally liable. Jewish enterprises are being liquidated, which means that they are being taken without compensation. Up to November 1st, 9,620 Jewish firms were thus "liquidated" and, as reported from Bratislava, more than 400 millions of annual clear profit has been taken away from over 13,000 firms owned by Jews. Jewish house property to the value of 1,200 millions has been expropriated together with about 25,000 acres of land. Bratislava announced further that even the personal property of the Jews will be "arianized," and that the Jews will be permitted to take with them to the Ghetto only objects of absolute necessity.

In Bratislava a Ghetto is being founded, but only for employed Jews. Those Jews are now concentrated in certain streets and even there they can be given three months' notice to vacate the premises at any time. They are permitted to live only in old houses. This Ghetto is only a transitory arrangement as all Jews will be removed from Bratislava.

As soon as the authorization to work is taken away from a Jew, he has to move together with his family to another Jewish centre. By the end of 1941, 70 per cent. of all Jews, that is 10,000 persons, had to move from Bratislava.

Special concentration camps for Jews are being created, and special labour obligations apply to Jews. Even Jewish intellectuals have to perform the most arduous tasks. Before concentration camps are created the Jews are permitted to settle only in the following towns: Trnava, Nitra, Zilina, Presov and Spisska Nova Ves. The Jews are not allowed to buy milk and other food in the morning hours and must not do so in the open market, that is, outside licenced shops.

These are sad facts and circumstances and no great fantasy is needed to realise them. Well known also is the brutality and the inconsiderateness of the so-called "Minister of Interior" Sano Mach, who carries out the anti-Jewish laws and regulations. Well known also, however, are his corrupt practices and the disinterestedness of his officials. The application of these laws and regulations could, to better advantage, be entitled: Larceny, robbery, terror and beastliness.

All, however, that is happening to Jewish fellow-citizens in Slovakia is only temporary. Slovakia is part of Czechoslovakia and it will remain in the hands of traitors and Nazi lackeys only until the victorious end of this war. The words of President Benes will then equally apply to Slovakia as a part of Czechoslovakia:—

"The renewed Czechoslovak Republic will have no other programme than the programme of religious tolerance of the first Republic of Masaryk."

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Social Notes—Montreal

Monroe Leopold, Westmount Boulevard, spent a few days in Ivry.

Miss Doris Sommer, Lexington Avenue, is visiting her grandmother, Mrs. A. Arenowitz, in Albany, N.Y.

Miss Mona Nemtin has taken up her residence on Victoria Avenue.

Miss Bernice Abrahamson, of Worcester, Mass., is visiting her cousin, Miss Elaine Robinson, Pardee Avenue.

At a supper given at the home of Mr. and Mrs. B. Bottler, De Bullion Street, the engagement of their youngest daughter, Beatrice, to Leading Aircraftsman Sidney Solomons, of the R.A.F., son of Mr. and Mrs. A. Kalechman, was announced. Spring flowers formed the decorations. Flowers were also sent by Mr. and Mrs. J. Kolodny, Mr. and Mrs. W. Silverberg, and Miss Doris Aitman. Tables were laid for seventy-five guests.

Mrs. Bernard Trenbh and daughter, Barbara, of Portland, Maine, are spending several weeks with her parents, Mr. and Mrs. I. Weisberg, Park Avenue. Mr. Trenbh joined the family for the Seders and has returned home.

Mr. and Mrs. B. Mindlin, Ducharme Avenue, gave a party in honor of her granddaughter, Miss Sylvia Mendelsohn, of Toronto, formerly of Montreal, whose engagement to Moe Margolese was announced. About fifty guests were present, among them Mrs. E. Mendelsohn, of Toronto, mother of the bride-elect.

Mr. and Mrs. Philip Rubenstein, of Rochester, N.Y., have returned home after spending the Passover holidays with the latter's parents, Mr. and Mrs. R. S. Vineberg, Jeanne Mance Street.

Mr. and Mrs. Irving Phillips and son, Richard Allen, Bernard Avenue West, together with her parents, Mr. and Mrs. P. Segal, celebrated the Seder with Mr. and Mrs. M. Lazare and sons, Jack and Maurice; Mr. and Mrs. A. Silverman and son, Robert; Mr. and Mrs. Isaac Segal and son, Marvin; Mrs. R. Segal, Mr. and Mrs. H. Vinokur, Mr. and Mrs. Lionel Segal, and Ben Segal. The table was covered with a lace banquet cloth and a floral centrepiece was composed of irises, gladioli and phlox. Moving pictures were taken.

Mr. and Mrs. E. I. Bonn, of Magog, Quebec, celebrated their son Malcolm Joel's first birthday at the home of his grandparents, Mr. and Mrs. J. Goldstein, 5626 Esplanade Avenue. Balloons and tapers were suspended from the ceiling and the table was centered with mauve sweetpeas and yellow roses. Yellow candelabra were on either side. Present were Mrs. Charles Rothman and daughter, Renee; Mrs. M. Anchel and daughter, Mrs. B. Goldstein, and her daughter, Sheila; Mrs. L. Markus and son, Perry; Mrs. B. Polonsky and daughter; Mrs. Lionel Segal; Mrs. B. Fleisher and daughter, Barbara; Mrs. William Vendor and daughter, Myrna; Mrs. D. Weissman and daughter, Muriel; Mesdames J. Shpritzer, S. Shpritzer, Cyril Hyman, R. Fleisher, M. Kalenansky, John Schacter, H. Rudy, and J. Goldstein, Mrs. L. Markus assisted in serving and cut the ices. Tea was poured by Mrs. Cyril Hyman. Moving pictures were shown to the children.

Stopping at Laing's Inn, Ste. Agathe were: Misses Ruth Cohen, Ruth Mann, of Brooklyn, N.Y., Lillian Galkin, Eve Carter, Miriam Carter, Rebecca Heiger of Brooklyn, N.Y., Naomi Yellin, Eva Shiff, Rose Weisman, of Brooklyn, N.Y., Jacqueline Schwartz, of Three Rivers, Frances Poplger, Bess Leckner, Ann Heller, Bertha Block, Phyllis Goldner, Pauline Pollock, Sonja Bettleman, Dorothy Gerovitz; Al. Bernstein, M. Friedman, of New York, Charles Ostrunoff, Nat Cohen, Leon Beer, George Kupchick, of New York, Michael Shubert, of New York, Mr. and Mrs. A. Ginsberg, Mr. and Mrs. Alex Saybell, of New York, Mr. and Mrs. M. Kramow, Mr. and Mrs. Paul Warner, of New York, Mr. and Mrs. L. Handleman, Mrs. Harry Cohen, Jack Abrahams, Frank Margolick, Jack Blum, of New York, Sol. Krupa, Dr. and Mrs. Leo Marcus, of Brooklyn, N.Y., Daniel Rustenburg, I. Margulis, Richard Goldner, Aaron Goldner, Maurice Booth, Dr. and Mrs. D. Muhlstock, Mr. and Mrs. Edward Nadler, Mr. and Mrs. Nat Crestohnson, Mr. and Mrs. J. Silver, Mr. and Mrs. I. Wexler

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Notice About Pictures

SO MANY photographs were received for the rotogravure sections of the Passover issue of the Review that they could not all be used. Moreover, they would speak for a great deal of the available space in the New Year number if held over. For that reason the Review will begin to publish photographs regularly in the weekly issues. Pictures showing more than one person will be given the preference in order of appearance. Photographs will continue to be considered for publication.

• MONTREAL MEETINGS •

• **JEWISH GENERAL HOSPITAL** Women's Auxiliary will hold a board meeting on Friday, April 10th, at 2 p.m., at the Montefiore Club. Mrs. Alton Goldbloom is president.

• **CANADIAN JEWISH CONGRESS** conference of Talmud Torah teachers and active workers in Quebec, Ontario, and the Maritime Provinces, takes place in Montreal. Organizing Committee: I. Weingarten, chairman; S. Lerner, secretary; M. Magid, L. Kronitz, M. Mendelson, M. Arlin, S. Leibovitz; H. Bregman and S. Lerner, conference secretaries. Reception Committee: Mesdames H. Gershovitz, H. Lipshitz, I. Magid.

• **YOUNG JUDAEA** debate "That parties in Zionism are beneficial to the Movement," between the affirmative, Miss Celia Joque and Rubin Zaslow, of Montreal; and Miss Anne Brown and Irving Frisch, of Toronto, was judged by Miss Bernice Soloway, B. L. Cohen, S. J. Leibowitz, and the affirmative won. Judeans are preparing for the exhibition portraying Jewish life in Palestine and Canada, to take place at the end of May at a concert. Chairman is Miss Nancy Stipelman. Exhibition planned by the Kitchener Judeans is in charge of Misses Eve Rosen and Lee Goldstein.

• **Y.W.-Y.M.H.A.** Little Theatre will present "Thunder Rock," April 18th-20th, cast: Mac Shoub, Pauline Trehub, Harvey Malla, Lisa Shojn, Harry Aronovitch, David Rosenthal, J. Lewis, Sol. Cohen, Philip Brodensky, Mollie Cohen.

• **ADATH ISRAEL SISTERHOOD** Spring tea meeting, Wednesday, April 15th, at 2.30 p.m., will hear Mesdames Gerald Jackson, Clarence Cross, W. Ordower participate in a symposium on "Jewish Women In The March Of Time." M. Poznansky will provide a musical programme. Friends welcome. Mrs. H. D. Chelfetz will preside, Mrs. R. Mouckley is convenor.

• **CANADIAN JEWISH CONGRESS:** Donations to the Comforts Fund have been received by the Women's War Efforts Committee from: Loyalty Group, Mrs. N. Robbins, president, $13.50; Beth David Synagogue, P. Lupu, president, $5.42; Next-of-Kin League, Mrs. C. Taner, president, $4.10; Hungarian Hebrew Sick Benefit Society, Ladies' Auxiliary, Mrs. M. Teichinsky, president, $5.00; Busy Fingers Club, Mrs. L. Bald, $25; Y.M.H.A. Purim carnival, J. Leavitt, club director, $10.81; New Beth Yehuda Sisterhood, Mrs. S. Schwartz, $21.75; Hamilton Victory Auxiliary, Mrs. W. Ushpikin, $20; Three Dots and a Dash Club, Miss B. Shulman, $5.25; Laurentian Camp Juniors, Miss Muriel Kolber, president, $10; Beaurabier Hebrew Sick Benefit, L. Sherker, financial secretary, $3; Max Dulfen, New Glasgow, N.S., $10; Bnai Brith Women's Auxiliary, Mrs. C. C. Gillett, president, $30; Mrs. S. Witten, $1.00; Mrs. J. Leibovitch, $1.00; Mrs. L. M. Vineberg, $1.00; Workmen's Circle, K. Kaplansky, president, $1.95; Temple Emanu-El Sisterhood, Mrs. D. R. Miller, $10; Friday Club, H. Tarshis, $5; Mrs. A. Lerman, $10.

• **TEMPLE EMANU-EL**, Dr. Harry J. Stern, Rabbi: Service, Friday, April 10th, at 8:15. Sermon: "The Place Of Ethics In Judaism". Saturday, April 11th, at 11:30, sermonette. Friday evening and Saturday morning, James Bornstein, son of Mr. and Mrs. Joseph M. Bornstein, will be called to the Reading of the Law. Friday evening, Mr. and Mrs. Bornstein will be hosts to the congregation at a Kiddush. Lazare Saminsky, composer and music director of Temple Emanu-El, in New York, will lecture Friday evening, April 17th, on "The Old And New Music Of Israel." He will deal with musical ceremonial of the ancient temple of Jerusalem, chants of the Bible, Jewish music of the Dark Ages, synagogue songs of the Renaissance, the birth of Jewish domestic music, Chanukkah in its musical creation, the latest music of Israel, giving illustrations on the piano. The choir, under the direction of Berkley Chadwick, will sing the regular Sabbath ritual of all-Saminsky compositions. Public is invited to service and lecture. Mother and daughter Sabbath, Saturday morning, April 18th, under the auspices of Sisterhood, will hear Mrs. J. N. Neumann, honorary vice-president, give the address. Luncheon, Oneg Shabbat program by the Child Study and Parent Education Group. Reservations with Mrs. J. A. Renton, De. 1765. Delegates to the New York State Biennial Sisterhood convention on April 14th and 15th are: Mesdames Arthur Simon, H. Margolick, J. Lewinson, A. J. Walker, I. S. Imanu. I. Konowitz, educational director of Shaare Zion Synagogue, will speak on "The Jewish Child And His Environment" before the Parent-Teacher Association on Wednesday evening, April 22nd. Over two hundred people assembled at the congregational Seder. Dr. Stern conducted the ritual, with music by choir. Mrs. J. N. Neumann blessed the lights and Harry E. Davis, George Hollinger and Hyman Grover, assisted the Rabbi. The hunt for the Afikoman was led by E. T. Garfinkle and Arthur Weinthal found it. Sisterhood provided the meal. Conveners and helpers for the Seder were: Mesdames M. Silverstein, H. Wolfe, J. Lewinson, J. P. Levee, J. A. Renton, A. Simon, J. Freedman, W. N. Carin, P. Silverstein, B. Joseph, J. Cooper, D. G. Jassby, M. Goldenberg, G. Wolfe, Miss Estelle Abrahams.

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• **BETH DAVID SISTERHOOD** dinner and social on Sunday, April 12th, at 7.30 p.m., at the Community Hall, has as conveners Mesdames H. Weiber, H. Marcovitch, P. Lupu, B. Mants. Friends invited. A meeting will be held at the home of Mrs. S. Wineman, 440 McEachran Avenue, on Tuesday, April 14th, at 8 p.m.

• **LAURENTIAN CAMP JUNIORS** monthly tea in the Silver Room at Eaton's heard Christopher Ellis review several books. Mrs. Lee Kolber presided. Those present were: Mesdames M. Bauman, L. Naimer, L. Shiller, L. Stein, M. Goldman, D. Feldman, M. K. Rohrlich, H. Cutro, H. Brull, L. Shapiro, S. Weisz, R. Shiller, R. Litwin, M. Cross, B. Goldberg, S. Miller, H. Besner, S. Richstone, J. Rubin, J. Fox, J. Hirsch, L. Kirsch, D. Birnbaum, A. Shulman, M. Schwartz, J. N. Heller, J. Bucker, S. Nadkai, C. Crellasten, Charles Rothman, Miss Rona Bronfman. For tickets or information call Mrs. J. N. Heller, CAbinet 4181; or Mrs. Maxwell Schwartz, WAlnut 3057, about the tea with the singer, Grace Moore, as guest of honor.

• **WOMEN'S SOCIAL SERVICE ORGANIZATION** annual meeting, Tuesday afternoon, April 14th, at the Montefiore Club, will give a door prize donated by Mrs. Morris Levy, chairman of membership. Martin Hornstein will sing, accompanied by Sidney Hornstein at the piano. Mrs. R. Seigler, president, will preside.

• **WAR EFFORTS COMMITTEE:** Partial list of subscribers to the dinner luncheon of the Women's Division, on Wednesday, April 15th, at El Morocco, is: Mesdames J. L. Adelstein, P. Abbey, N. Adelman, J. J. Block, Mr. Brownan, H. Benson, Dr. A. Bainshaw, E. Barkoff, P. Berezovitch, I. Bald, D. Blumer, L. Blumer, Samuel Bronfman, Abe Bronfman, Allan Bronfman, Allan Bronfman Jr., Harry Bronfman, S. Bick, W. N. Carin, V. Cope, L. D. Crystal, M. Cowan, M. Cooperberg, M. Cumsings, H. D. Chelfetz, L. Dettcher, A. Dobrofsky, M. Feldman, A. Finestone, L. Feldman, M. Greenberg, H. F. Gold, H. Gold, T. Glickman, P. Garfinkel, C. Gray, M. Garfinkel, C. K. Harris, M. Hyman, M. Hoff, S. G. Hershorn, A. B. Ilfretz B. Isaacs, A. H. Jassby, J. Kaufman, Dr. E. A. Katzman, J. Kushner, M. Kolber, Miss Frances Kolbert, Hattie Kolbert, Boni Kolbert, Mesdames P. Levy, Dr. J. Leavitt, M. Levy, W. Levy, S. Leopold, M. Luperich, F. Leopold, C. Lefkowitz, L. Levinson, J. Lightstone, M. Lenn, S. Levitt, H. Morris, E. Maier, I. Moscovitch, Miss Daphne Montefiore, Mesdames B. Martin, L. Maran, S. Mintz, A. Mendelsohn, A. Nahmer, I. Nathanson, J. Pascal, M. Pascal, A. Pascal, A. Penner, S. Penner, L. Phillips, W. Rivera, A. Raginsky, Sr., M. Raff, B. Rother, H. Ressler, I. Rosenbloom, C. Rosenthal, G. Rotsky, L. Rabinovich, A. Rittenberg, H. Reitman, S. Reitman, J. Rosenbaum, C. N. Sommer, H. Shiller, J. Solomon, E. Salsman, B. Sternthal, N. Steinberg, M. Schnerer, E. Schneiderman, A. Segal, A. Speyer, L. F. Strean, R. Stone, L. Sabler, S. Silver, J. Singer, M. Sperber, J. Stewart, C. Tauer, H. Tarshis, H. H. Tower, N. Tarsh, M. Winerope, M. White, H. Weinfield, J. Waife, E. E. Workman, R. Vineberg, L. Vineberg, Isidore Numerow, S. Lapitsky, J. Goldon, S. Cohen, Harry Deckelbaum, Hyman Deckelbaum, Victor Deckelbaum, M. Bluestone, M. Marcovitz, Nat. Cohen, A. Godel, A. Stillman, Sam. Lapovitch, Max Seigler, E. A. Blumenfeld, L. Sendel, B. Ushoroff, H. Stein.

• **HADASSAH:** Queen Esther Chapter is entertaining at a tea in honour of Mr. and Mrs. S. Posner on their twenty-fifth wedding anniversary, on Monday afternoon, April 13th, at the home of Mrs. I. Kaufman, 704 Davaar Avenue, from three to six o'clock. A presentation of a certificate of 25 trees to be planted in the Tweedsmuir Memorial Forest in Palestine in their names will be presented. Friends invited. Mrs. M. Kostisky, president of Esther Rachel Naverich Chapter, was hostess to a Passover tea for members, their husbands and friends at her home, 6167 Durocher Avenue. Mrs. L. Berman gave humorous readings. Chapters meeting Monday, April 13th, at 2:30: Adath Israel, at the home of Mrs. H. Yanofsky, 706 McEachran Avenue; Deborah, bridge and mah jong at the home of Mrs. I. Salonia, 305 Willowdale Avenue; Kadimah, at the home of Mrs. B. Schwartz, 67 Maplewood Avenue; Mrs. Philip Vineberg will give a book review; Naty Tamid, at the home of Mrs. I. Finestone, 4738 Decarie Boulevard; North End, at the home of Mrs. S. Levine, 6320 Duquette Avenue; Rachel Levinson, at Shaar Hashomayim Synagogue, Mrs. M. Brownan, hostess; Shaar Hashomayim at the home of Mrs. H. Franklin, 5301 Grove Hill Place; Mrs. S. Hyman will read current events by Mrs. B. Lefkort; Mrs. J. Fine will be co-hostess. Chapter meeting Monday, April 13th, at 8:30: Rachel Anna Lazoy at the home of Mrs. I. Rosenfil, 6549 St. Hubert Street, election. Chapter meeting Tuesday, April 13th, at 2:30: Esther Rachel Naverich at the home of Mrs. A. Cohen, 7380 De L'Epee Avenue. Chapter meeting Tuesday, April 14th, at 8:30: Judith, at the home of Mrs. P. Schlopack, 269 St. Joseph Boulevard West.

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Sabbath-The Soul of Judaism

By Moloch Schnakter

In connection with the intensified drive on the part of Mizrachi in behalf of observance of the Sabbath, the following is to be taken into consideration.

The Sabbath is the very soul of Judaism. It is as vital to the entire structure of Judaism as is the soul to the living organism. One who openly violates the Sabbath, thereby demonstrating complete indifference toward this vital element of Judaism, excludes himself from the Judaic ranks. One who avoids public notice and violates the Sabbath reluctantly and under pressure, although considered a member of the Jewish nation, nevertheless damages the cause of Jews and Judaism. There is no justification for violation unless one is faced with the alternative of death. This is the biblical and talmudic view.

Are we conscious of the extreme importance of the Sabbath in our spiritual realm? Definitely not. There are historical reasons for the pitiable position of Judaism as a whole and of the Sabbath in particular. Knowledge of these reasons still, however, help very little, just as the bloody history of mankind in no wise aided in avoiding the present world-chaos. The following analysis, therefore, is not offered with the hope of converting every reader to strict observance. It is, however, hoped to restrain those who have become weary of bringing constant sacrifices in its behalf, from plunging into Sabbath desecration.

The source of all Sabbath violation is a radical misconception regarding its purpose. The approach of the average Jew to this vital Judaic principle is negative. For it is widely believed that the only purpose of the Sabbath is to avoid work and expenditure of energy. This finds its source in Jewish legend, according to which Pharaoh granted Moses' request to permit the Jewish slaves to rest on the seventh day, that they might not perish from over-exertion.

It was this mistaken idea which brought so many Jews to the conclusion that if rest from hard labor is all that is required, they might as well do so on Sunday. Thereby Saturday not only ceased to be the Sabbath day, but even formed to an "Erev Zuntig"—day of preparation for Sunday.

There is another fallacy resulting from this misconception—concerning the law of *oneg Shabbos*, to derive pleasure and satisfaction on the holy day. "If Moses," argue some people, "wanted us not to work but to rest and enjoy ourselves, then why not indulge in card parties, dances, movies, automobile rides, and even smoking, since these constitute our *oneg Shabbos*?" The fallacy is obvious. For these are not Sabbath pleasure; they are only material pleasures. Besides, what seemed plausible to Pharaoh is no criterion of the true character of the day. If the Sabbath is to serve as a mere resting station in time, it becomes a means to an end, the end being the days of labor. This may hold true regarding the observance of Sunday, which precedes the six days of work, as means precede the end. The Jewish Sabbath, however, follows the six days of work, and serves as a culmination or end to the days of labor, which in turn are the means. It is also ridiculous to assume that the Sabbath, which is according to this view purely negative, should form the nucleus of the Jewish religion, universally recognized as possessing the most positive Weltanschauung. In addition, this approach would usher us into the complexities of a logical maze. For we would rest on Saturday in order to accumulate renewed vigor to work, and we would work in order to accumulate enough wealth to be able to rest, ad infinitum. Indeed, in order to comprehend the essence of the Sabbath and the law of oneg Shabbos we must first grasp its positive character.

To understand the vital role the Sabbath plays in Judaism, it is necessary to analyze its entire structure, which comprises a multiplicity of precepts.

Misdemeanors against the Jewish code may be committed in an active or in a passive manner. As a rule, the negative prohibitions are broken actively, while the positive commands are violated passively. It is obvious that while the violation of the negative laws is more condemnable, abiding by the positive commands is more praiseworthy. Thus, the Jew is prohibited to steal. He is also commanded to exert special effort to return a lost article to its owner. A thief is utterly condemned, and must pay double and sometimes four and five times the value of the stolen article The crime has been committed actively and therefore demands retribution. On the other hand, to refrain from attempting restoration of a lost article is not considered a serious crime, warranting judicial punishment. There is no criminal act, hence no trial. However, not stealing is a matter of course and hardly deserves praise; yet to display special regard for the other man's property merits *special* commendation. Hence the Jew, in his attempt to reach perfection, must first abide by all the negative prohibitions, and then strive to climb the ladder of the lofty positive commands.

Another aspect to be considered is the variegated character of Jewish precepts. Man is born a brute. In his infancy he is egocentric to the degree of completely disregarding anyone else's interests. While man's understanding lies dormant, his spontaneous outbursts react only to his bestial instincts. He will weep, destroy, and carry on relentlessly when subject to an instinctive desire. As he grows up, however, man slowly develops understanding and thoughtfulness. This may be looked upon as another phase of egoism. He gradually realizes the prevalent rule of reciprocity and retribution, hence decides that consideration for others is in the interest of his own ego. The motivation, however, matters little. The fact remains that as man grows, the boundaries of his ego begin to widen. Even though not inspired by pure altruism, repeated action tends to become rooted in the psychological faculty, and in the course of time consideration and thoughtfulness become second nature. Thus man is constantly engaged in throwing off the shackles of egoistic bondage. He first recognizes the rights of his closest relatives and friends. Then the boundaries are widened to include all members of his clan, people, or nation. And ultimately he reaches humanitarianism, embracing all human beings regardless of creed of color. By then very little of his ego is left. For humanitarianism implies the rationalization, "How do you know that your blood is redder; maybap the blood of your fellowman is redder?" This point is by no means the highest rung on the ladder of perfection. For there are higher rungs which spell sympathy to all living creatures, consideration to all organic bodies, and regard even to inanimate substances. Even this is short of the goal. For man's duty is to climb to the lofty state of religious and philosophic ecstacy, where one's individuality merges with the *Ha Sof*, the profound principle of cosmic unity. The apex is thus unattainable by man, who has roots in the world of imperfection. Yet despite unsurmountable obstacles, it is man's supreme duty to attempt to reach perfection.

The six hundred and thirteen biblical commands and their thousands of corollaries were given to Israel on Mount Sinai in order to lead the way to perfection. These commands are generally divided into two categories, those regarding the behavior of man towards his fellowmen and those of man towards his Creator. The former category may in fact be sub-divided into many classes, such as the conduct of man (a) to himself, (b) to his parents and family, (c) to his fellow Jews and to his nation, (d) to his fellowmen, (e) to all living creatures, (f) to organic bodies, and finally, (g) to inorganic substances. Preference must be given to those precepts pertaining to man and man. Consciously stressing and preferring one group over the other is, however, not advocated. We are told that observing the laws of man to God, while violating those between man and man, is utterly contemptuous. Similarly, being kind to animals while practicing cruelty towards men, or being an enlightened internationalist while displaying animosity towards our own nationalism is equally wrong. These gradations follow in a rigid order, and may not be changed.

What is the character of the Sabbath laws, positive or negative? To what categories do these laws belong? There is one answer to both questions; the Sabbath is all-embracing, comprising every phase of Jewish law.

The Ten Commandments, whose fourth concerns the Sabbath, appear twice in the Bible. In one version the prohibition is largely negative. According to tradition this includes thirty-nine major classes of work, not to be indulged in on the Sabbath. They refer to farming, the preparation of clothes and food, writing, building, extinguishing and kindling fire, completion of unfinished work, and carrying burdens. There are many more derivative prohibitions.

In the other version of the Ten Commandments, the Sabbath is presented as a positive command: "Remember the Sabbath day to keep it holy." According to traditional interpretation, this refers to the kiddush service, which announces the coming of the Sabbath. There are other positive laws regarding the Sabbath which were transmitted to Israel through the prophet Isaiah. These are, to honor the Sabbath by wearing finer garments than usual, by bathing, by kindling special candles, and in general by showing reverence through refraining from usual pursuits, from following business interests and speaking vain words. Card parties, movies, and similar week-day enterprises are thus direct violations of these positive commands. Above all, the day must be "a Sabbath for God," dedicated to study of Torah or Torah lectures. All these may be inferred from the biblical injunction, "Remember the Sabbath day to keep it holy."

Two motives for observance of the Sabbath appear in both versions of the Ten Commandments. First is the national motive: "And thou shalt remember that thou hast been a servant in the land of Egypt . . . therefore hath the Lord thy God commanded thee to observe the Sabbath day." The Sabbath was a potent factor in preserving the Jewish nation, first in Egypt, when Moses procured their right to rest on the Sabbath, and in all subsequent periods of Jewish history. In fact, the existence of the Jewish people was endangered in proportion to its desertion of the Sabbath. The fall of Jerusalem is attributed to desecration of the Sabbath. Wide observance proved of utmost importance in providing Jews with a common interest. Because of this and of its regular weekly occurrence, the Sabbath became a source of national tenacity and perseverance. The influence it exerted in fostering family devotion, a phenomenon marveled at by all non-Jews, has widened its scope in uniting all Israel into one happy family. How true is the popular and frequently quoted saying that as much as Israel watched over the sanctity of the Sabbath, the more did the Sabbath reciprocate in securing the existence of Israel. It reminds us of our Egyptian servitude, the beginning of our national existence.

The second motive reads as follows: "For in six days the Lord made the heavens, and the earth, the sea, and all that is in them, and rested on the seventh day." It is not enough for us to adhere only to the laws of man to man in all their ramifications. Man's duty is to climb even higher, to loftier spheres, to become Godlike. The Jew is to rest on the Sabbath

(Continued on Page Six)

Former U.S. Senator William H. King, of Utah, will be the guest speaker at the opening dinner of the Montreal United Palestine Appeal, on April 12th, at the Mount Royal Hotel.

TYPHUS STILL SPREADING IN BALTIC STATES

(Continued from Page One)

help to typhus-stricken Jewish homes, with the result that the mortality among Jews is constantly on the increase.

Reports from one centre, including the communities of Rusk, Slomnik, and Klementow, in the Miechow district, show that a considerable number of typhus-stricken Jews have already died. The Nazi authorities have isolated the three towns from the outside world, in order to prevent the spreading of the epidemic, but no medical aid has yet been sent.

The appalling havoc caused by spotted typhus in Poland is indicated by a report in the Goniec Krakowski, of Cracow, that in 1941 there were 17,800 cases of the disease in Warsaw alone. Of these no fewer than 15,749 were of Jews.

A number of Polish Jewish scientists have been released from the ghetto to resume their anti-typhus work, according to the Daily Express. They are working in the laboratory of the famous biologist, Dr. Rudolf Stefan Jan Weigl, who evolved the culture of an effective anti-typhus vaccine.

The supply of anti-typhus serum to the population of Poland, through the Red Cross, from the United States, came to an end with America's entry into the war, and an offer to make good the supply was made by the Federation of Polish Jews in Argentina. It is now learned in London that a British navicert has been granted for this purpose.

PELLEY REGARDS HIMSELF AS AMERICAN HITLER

(Continued from Page One)

tion called "Philosopher Magazine."

In between his publishing ventures he was treasurer and manager from 1909 to 1912 of the Pelley Tissue Corporation, of Springfield, Mass., manufacturer of toilet paper.

In 1917 and 1918, according to "Who's Who," he was sent to Siberia as a representative of the International Young Men's Christian Association. Documentary support of his claims is lacking, but in a later magazine sketch of himself he told of performing great feats in Siberia, including the safe transportation of official American documents and $750,000 across 3,800 icy Siberian miles.

Pelley next turned his hand to literature. He wrote four novels, "The Greater Glory," "The Fog," "Drag" and "Golden Rubbish", between 1919 and 1929 and penned innumerable stories for magazines. He also whipped out a few motion-picture scripts in Hollywood.

It was while he was living in California that he enjoyed his first encounter with the Great Beyond and made it a profitable meeting. He announced solemnly that he had died on a still evening in 1929 and remained dead for seven minutes, in the course of which he had instructive chats with various inhabitants of the ether. This transcendental experience he described for posterity in a magazine article published in the March, 1929, issue of "American Magazine." Called "My Seven Minutes in Eternity," it popped up later in booklet form.

The year 1933 was his big year as an organizer. He moved to Asheville, N. C., founded the Silver Shirts, became chairman of the Foundation for Christian Economics and established a weekly magazine called "Liberation Magazine" and a monthly magazine called "Reality."

His publishing house, the Galahad Press, went bankrupt on May 1, 1934, with a loss of $13,000 to preferred stockholders and $20,000 to creditors. He was tried under North Carolina stock fraud laws in February, 1935, convicted and placed on continuous probation for five years.

He continued his Silver Shirt activities and even ran for President in 1936, garnering fewer than 1,000 votes. The Dies committee began looking for him in 1938 but could find no trace of him until he nonchalantly appeared before it in 1940. At the conclusion of his testimony he was arrested on a North Carolina warrant, which charged him, in essence, of violating his parole. He fought extradition but was returned and sentenced on Jan. 20, 1941, to serve two or three years in prison.

When arrested on the charge of sedition, the fifty-two-year-old Pelley, a short, slim man, was attired in a dark blue, double-breasted business suit. He wore no hat. One of the F. B. I. agents, admittedly impressed at Pelley's grooming despite the speed with which he got ready for the ride to New Haven, commented that he was indeed "a very dapper appearing gentleman." The gaoler which Pelley wears was neatly trimmed.

Conviction on the charge might lead to a maximum sentence of twenty years' imprisonment or a $10,000 fine, or both.

JEWISH WOMAN

(Continued from Page One)

dependent paper; we are not pro or anti anything."

"Of course," she amended, quickly, "we are anti-Nazi and anti-Fascist. That is obvious. But we do try to be objective and state the facts and base our judgment on facts."

"Are you pro-Roosevelt?" Mrs. Backer was asked.

"Definitely," was the reply. "Though, if I thought the Administration were going off on the wrong track I would certainly call them for it, and in no mean terms. I think that is a very important function of a newspaper, if the occasion should arise."

One job, in addition to that of running a newspaper, Mrs. Backer is still holding onto. That is bringing up her three children, Mortimer Hall, 17, who plans to enter Carnegie Tech next Fall for aeronautical engineering; Adele Hall, 16, a student at the Dalton School, who plans to be a nurse, and Sarah Ann Backer, 7, who attends the Brearley School and has told her mother she wants no career except to marry and have many children.

Mrs. Backer, who looks younger than her 39 years and wears really feminine clothes, with lace on her dress collar, said she had one thing that should help make her a successful publisher and that was her average taste.

"I like what most people like," she said. "I enjoy the play every one raves about and I like the book every one is reading. I am conscious of my inexperience as a publisher, but I have the most marvelous staff in the world."

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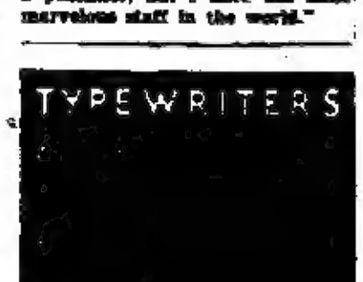

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Use haddock or other fillets. Wash fish and dry thoroughly. Put four tablespoons butter in a casserole or baking dish in an oven of 450 degrees, and allow butter to become a golden brown color. Sprinkle fish with salt and black pepper, and dip each side of the fish in the hot butter. Slice onions on top of fish and return to oven to bake for forty minutes, basting every five minutes. This is to take the place of fried fish and is much healthier. If flounder is used and dipped in egg and crumbs, use double amount of butter. Keep covered during baking.

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MARRIAGES

Ornstein-Livinson

The marriage of Estelle, daughter of Mr. and Mrs. Hyman Livinson, Queen Mary Road, to Joseph, son of Mrs. Jacob and the late Jacob Ornstein, took place at one o'clock, on Saturday, March 22nd, at the Mount Royal Hotel, Rev. Dr. A. Abramowitz and Rabbi S. Herschorn officiating. The bride, who was given in marriage by her father, wore a gown of white silk jersey with inset side panels and yoke of lace. She carried a colonial nosegay of pink and white carnations and sweetpeas with pink and white streamers. Her matron of honor was her sister, Mrs. Herman Levy, who wore a gown of pink crepe and a pink feather pompadour hat and carried a colonial nosegay of pink carnations and blue irises and pink and blue streamers. She had a long veil of tulle illusion and her cap was made in pompadour petals. The groom was given away by his sister-in-law, Mrs. I. Ornstein, who wore a gown of blue crepe, with a black pompadour hat trimmed with pink flowers and black tulle, and was attended by Herman Levy as best man. The bride's mother wore a gown of black alnon and lace with a lace jacket, black straw hat with blue flowers and a corsage of orchids. The groom's mother wore a black crepe gown with black straw hat and white flowers, and corsage of pink carnations. Luncheon was served to one hundred and thirty guests immediately following a reception. The couple left for New York by plane, the bride wearing a sky blue crepe dress, black hat trimmed with pink and blue flowers, black accessories, and blue fox fur jacket. Out-of-town guests were Mr. and Mrs. Herman Levy, of New York, sister and brother-in-law of the bride; Mr. and Mrs. Abe Ornstein, of Chicago, brother and sister-in-law of the groom; Mr. and Mrs. Meyer Freedman, of New York, uncle and aunt of the [illegible], Miss Rose Livinson, of New York, sister of the bride, and Mr. and Mrs. Harry Rubin, of Toronto.

ENGAGEMENTS

Mr. and Mrs. D. Krukin, Querbes Avenue, announce the engagement of their only daughter, Miriam, to Cyril David, son of Mr. and Mrs. H. Shataky, of Saskatchewan. The marriage will take place in June.

Mr. and Mrs. Harry Weintrub, Esplanade Avenue, announce the engagement of their daughter, Lillian, to Samuel, eldest son of Mr. and Mrs. Morris Schneiderman, Villeneuve Street West.

Mr. and Mrs. Allan Ikeman, Jeanne Mance Street, announce the engagement of their only daughter, Lily, to Abe, son of Mr. and Mrs. Moses Pantel, Esplanade Avenue.

Mr. and Mrs. O. Fish, announce the engagement of their daughter, Bertha, to Hyman, son of I. Herzberg and the late Mrs. Herzberg, all of Quebec City.

Mr. and Mrs. H. Berman, Villeneuve Street West, announce the engagement of their only daughter, Frances, to William, oldest son of Mr. and Mrs. M. Fineslver, St. Urbain Street.

Mr. and Mrs. H. L. Aber, Wilson Avenue, announce the engagement of their daughter, Doris Patricia, to Theodore Herzl (Harry) Evin, son of George Evin, St. Urbain Street, and the late Mrs. Evin.

Mr. and Mrs. Harry Zuckerman, Rachel Street East, announce the engagement of their youngest daughter, Rae, to Edward, youngest son of H. Goldapple, St. Urbain Street, and the late Mrs. Goldapple.

Mr. and Mrs. Z. Ruda, Esplanade Avenue, announce the engagement of their youngest daughter, Zelda, to Judah, son of Mr. and Mrs. P. Tietolman, Durocher Avenue.

Mr. and Mrs. O. Spector, Hutchison Street, announce the engagement of their only daughter, Belle, to Nathan, son of Mr. and Mrs. S. Rubin, St. Urbain Street.

Mr. and Mrs. M. Kaplan, Esplanade Avenue, announce the engagement of their daughter, Dorothy, to Samuel, son of Mr. and Mrs. A. Yuslm, Cuthbert Street.

Mr. and Mrs. M. Bottler, De Bullion Street, announce the engagement of their youngest daughter, Beatrice, to Leading Aircraftman Sidney Solomons, of the R.A.F., son of Mr. and Mrs. A. Kalechman, Hutchison Street.

BIRTHS

Born, to Mr. and Mrs. Jack Mazur (nee Goldye Lasnet), at the Jewish General Hospital, on Thursday, March 26th, a daughter, Louise.

Born, at the Jewish General Hospital on April 4th, to Mr. and Mrs. Aaron Freed (nee Tobs Cohen), a daughter.

Born, at the Royal Victoria Hospital, on April 5th, to Mr. and Mrs. Abe Feiner (nee Hilda Rabinovitch), a son.

Born, to Mr. and Mrs. Louis Rappaport (nee Helen Kirsch), at the Jewish General Hospital, on Saturday, April 4th, a daughter, sister of Dorothy.

Born, at Clifton, N.J., to Mr. and Mrs. Herman Fox, (nee Molly Browns, of Montreal) on March 25th, a son, Stuart Owen.

Born, at the Jewish General Hospital, on April 4th, to Mr. and Mrs. Charles Lebovitz (nee Marjorie Auerbach), a son. (Premature still-born).

DEATHS

Morris Singer died at the Jewish General Hospital on April 1st. He was the husband of the late Mrs. Eva Singer. He is survived by five sons, Ben, of Wroxton, Sask., Louis, Jack and William, of Montreal, Nathan, of Detroit, Mich.; one daughter, Mrs. Charles Lambert, of Montreal; twenty-one grandchildren, and nine great-grandchildren. Funeral was from Paperman's to Ahava Sholem Cemetery. Shiva at 33 St. Catherine Road.

Mrs. Ida Roth Steinberg died at the Jewish General Hospital on Saturday, April 4th, in her 58th year. She was the founder of Steinberg's Wholesale Groceterias. Services were conducted by Rabbi Charles Bender. Chief mourners at the service were Mrs. Steinberg's five sons, Jack, Samuel, Nathan, Max, Morris; a daughter, Mrs. H. Rafman and three sisters, Mrs. D. Handelsman, Mrs. M. Cohen, and Mrs. M. Caplan, of Montreal; five grandsons and seven granddaughters. A native of Hungary, Mrs. Steinberg came to Canada in 1911, and established her first store at 4423 St. Lawrence Boulevard, in January 1917. Funeral was from Paperman's to the Hungarian Cemetery. Shiva at 3726 Cote St. Catherine Road.

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Great Doctor Founded Famous Hospital

Started With Slum Dispensary

Dr. Joseph Bolivar DeLee, obstetrician, who founded the Chicago Lying-in Hospital, died at his home in Chicago of a heart ailment. He was seventy-two years old.

The Chicago Lying-in Hospital, which is now housed in a $1,900,000 building on the campus of the University of Chicago, grew out of a maternity dispensary which Dr. DeLee started in 1895 in a $12-a-month flat in Chicago's fish market section.

It was the first maternity clinic in the city and in recent years has had one of the lowest maternity death rates in the world. Together with the Chicago Maternity Center, also founded by Dr. DeLee, it cares for about 6,000 mothers and babies a year.

In addition to establishing the hospital, Dr. DeLee taught obstetrics at Northwestern University and University of Chicago medical schools to thousands of nurses, medical students and doctors over a period of forty-eight years. He found time to write textbooks which are used in medical schools throughout the world, and has made motion pictures illustrating various technical aspects of obstetrics.

He was born Oct. 28, 1869, at Cold Springs, N.Y., the son of Morris and Dora Tobias DeLee. When he was fifteen years old, he was apprenticed to an electrician to learn the new trade but had his heart set on becoming a doctor. When he had saved enough money, he quit his job and entered the City College of New York. He studied there a year and then entered the Chicago Medical College, from which he was graduated in 1891. It is now the Northwestern University Medical School.

After his internship and a year as instructor at the college, he studied obstetrics in 1893 and 1894 in Berlin, Vienna and Paris. On his return to Chicago he became a demonstrator in obstetrics at Northwestern.

Dr. DeLee found that facilities in Chicago for maternity care of the poor were abysmal. With a fund of $500, some borrowed furniture and with linen supplied by his family he started his dispensary in the fish market section. It was touch and go at first whether he could keep it going.

"On one occasion," he recalled, "only 13 cents and a half a loaf of stale bread represented the floating assets of the institution."

In a year or so, however, he succeeded in obtaining influential backing, which carried the dispensary through its lean times. Frederic Adrian Delano, uncle of President Roosevelt, became an enthusiastic sponsor. It continued to expand until its activities required the present structure. Built with gifts which ranged from $2 to $250,000, it was dedicated on April 29, 1931, and called the world's most complete maternity centre.

The Chicago Maternity Centre was founded the next year to continue the work which was his primary objective—free medical aid for poor mothers. At least 3,000 babies are delivered annually by members of its staff.

Three years ago he retired from active teaching and became professor emeritus of obstetrics and gynecology at the University of Chicago. He gave up also the medical directorship of his hospital but remained as president of the board of the Maternity Centre. He had served more than forty years as an attending obstetrician at six other Chicago hospitals.

Dr. DeLee had been editor of the "Year Book of Obstetrics" since 1904 and was author of the eight-volume "Obstetrics for Nurses," published in 1904, and "The Principles and Practice of Obstetrics," published in 1913. The first work has run through twelve editions. The second is in its seventh edition.

He received the Jesse L. Rosenberg Medal for Service to Humanity in 1934 and the distinguished service medal of the Mississippi Valley Medical Society last year. He was an honorary fellow of the Edinburgh Obstetrical Society, a fellow of the American Gynecological Society and of the American College of Surgeons and a member of American, Chicago, Illinois and Mississippi Valley medical associations and societies.

He was not married.

Jews comprise a considerable percentage of the Yugoslav guerilla army under General Draga Mihailovitch, declared the head of the Yugoslav press bureau in Tel-Aviv. Two sections of this army are led by Dr. M. Alkalai and Dr. Moshe Pijade, he said.

Medical Superintendent
The Jewish Hospital Of Hope is about to open its doors to the public. The Board of Administration is requesting applications for the position of superintendent from medical men who have qualifications both medically and administrative. Position will include proper remuneration and living quarters. All applications must be in writing, and addressed to the Secretary of the Hospital, 4465 St. Lawrence Blvd., Montreal.

Toronto Pathologist Missing In Malaya

Lieut. Jacob Markowitz, brilliant Toronto surgeon and pathologist, is posted as missing in Malaya since Feb. 15, according to a cable received by his mother, Mrs. J. Markowitz, Highbourne Avenue. He was serving with a base hospital unit of the Royal Army Medical Corps. Dr. Markowitz was predeceased by his wife, Dr. Cecille Markowitz.

A graduate and former faculty member of the University of Toronto, Lieut. Markowitz held a long list of degrees and honors in physiology, pathology, experimental surgery and research. He taught at Glasgow University and the Mayo Foundation, and until 1940 was professor of physiology at Georgetown University. In February, 1940, he went to England where he joined the R.A.M.C.

The last word received from Lieut. Markowitz by his family in Toronto was a Christmas cable from Malaya, which was delivered January 20. Five days before the Japanese attack on Pearl Harbor, he had cabled word of his arrival on the Far East war front. Previously, there had been a letter written aboard ship in November, in which he said only that he was "sailing for the tropics."

Born in Toronto in 1901, Lieut. Markowitz attended Jarvis Collegiate before entering the University of Toronto. He received his M.B. in 1923 and Ph.D. in 1928. Later he went to Glasgow University as assistant in physiology, and to the University of Minnesota, where he received the degree of M.S. in experimental surgery. In 1927 he won the Reeve prize at the University of Toronto.

Jewish colonists of Palestine are helping to make the armies of the Near East self-sufficient by increasing food production by 20% as against 1941 and by 40% against pre-war production.

Rabbi Steinberg Appointed

Appointment of Rabbi Milton Steinberg, leader of the Park Avenue Synagogue of New York, to the national Hasi Britt Hillel Commission, governing body of the sixty-five Hillel foundations and commissariats, was announced in Washington by Henry Monsky, chairman of the commission. Rabbi Steinberg, leader of the Conservative rabbinate, was named to a vacancy created by the recent death of Rabbi Edward L. Israel, of Baltimore.

Rabbi Steinberg is a graduate of the College of the City of New York, where he taught classical languages. He is one of the leaders of the Rabbinical Assembly of America and is now chairman of the committee on professional ethics. He was appointed recently Jewish chaplain of the New York State Guard. Rabbi Steinberg has spoken in Canada.

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BIRTHS

Born, to Mr. and Mrs. Sidney Hurwich (nee Dorothy Dworsky) 708 Bloor Street West, on March 30th, at Mount Sinai Hospital, a son, David Michael, brother of Silvia.

Born, to Mr. and Mrs. Samuel D. Vigod (nee Florence Krehm) on March 29th, at Mount Sinai Hospital, a daughter, Judith Miriam.

Born, to Mr. and Mrs. Gordon Rubin (nee Frances Weinberg) 1046 Bathurst Street, on April 4th, at Toronto General Hospital, a daughter, Roberta Louise.

Born, to Mr. and Mrs. Louis Shiffman, Montrose Avenue, on March 29th, at Mount Sinai Hospital, a son, Moshe.

IN MEMORIAM

In loving memory of my husband, Hyman Breslin, who passed away April 11th, 1939. Sadly missed by his wife, Bertha.

Card Of Thanks

Mrs. Toby Krangle and family, Shaw Street, wish to thank their many friends and relatives for their thoughtful interest and sympathy during the recent loss of their husband and father.

CLASSIFIED

Room with board wanted for refugee students. United Jewish Refugee and War Relief Agencies, 229 Yonge Street, Toronto, Adelaide 8455.

Muskoka Island — Apartment for rent, three rooms, attractively furnished, self-contained, city conveniences. $225 for season only. Apply J. Levinter, Me. 4330.

For rent—Furnished room with separate bathroom, by respectable family. 64 Delaware Avenue, one block north of College.

Wanted — Cook, experienced, for summer hotel. Reply giving qualifications and references to Box M, Canadian Jewish Review, 21 Dundas Square, Toronto.

Social Notes — Toronto

Mrs. J. Bain, of Cleveland, Ohio, is spending two weeks with her sisters, Mrs. H. Hutner, Bowston Drive, and Mrs. I. Centner, Rochester Avenue.

Dr. Jack Solway, of Cincinnati, Ohio, has returned home after visiting his parents, Dr. and Mrs. L. J. Solway, Madison Avenue.

Mrs. William Krangle, Braemore Gardens, has returned from Miami Beach, Florida.

Mrs. Nathan Mouckley, Bathurst Street, spent a few days in Montreal.

A.C.2 Harry J. Mannis, R.C.A.F., son of Mr. and Mrs. B. Mannis, Glenholme Avenue, was home from Trenton, Ont., for the Passover holidays.

Mr. and Mrs. J. Brill, Ava Road, had as their guest for the Passover holidays, Jack Taylor, of Montreal.

Mrs. Hyman James, Palmerston Boulevard, is spending a few weeks in New York.

Captain H. M. Juley, of Peterboro, Ont., visited his parents, Mr. and Mrs. S. Jolofsky, Grange Avenue, for the Passover holidays.

Mrs. B. Copeland and son, Michael, of Plattsburg, N. Y., are visiting the former's parents, Mr. and Mrs. F. S. Hutner, Admiral Road.

Miss Sylvia Fosberg, of Ottawa, is the guest of Miss Gladys Woolf, Eglinton Avenue West.

Alfred Shore, of Montreal, visited his parents, Mr. and Mrs. M. Shore, 479 Roxton Road, over the holidays.

Mrs. A. Cohen, of Quebec, visited Mr. and Mrs. H. Scolnick, Glenholme Avenue, and Mr. and Mrs. W. Wagman, Lauder Avenue.

Miss Janet Rosen, of Chicago, was the guest of Mr. and Mrs. Morris Duckman, St. Clements Avenue, for a few days.

Mr. and Mrs. S. Smith, Robinwood Avenue, have returned from Miami, Florida.

Mrs. A. Zacker, Bathurst Street, is visiting her brother-in-law and sister, Mr. and Mrs. Samuel Cowan, of Montreal.

Mr. and Mrs. Harry Rachlin and children, Lorna and Nancy, of Buffalo, N.Y., spent several days with Mrs. Rachlin's parents, Mr. and Mrs. N. Goldberg, Bellevue Avenue.

Alex Freeman, Bloor Street West, is visiting his uncle and aunt, Mr. and Mrs. David Volkoff, in Chicago.

John and Morris Rosen, of Chicago, were the guests of Mr. and Mrs. S. Duckman, Nassau Street, for a few days.

Samuel Davis, of Calgary, Alta., has returned home after spending several weeks with his mother, Mrs. M. Davis, Dundas Street West.

Miss Anne Silverberg, Grace Street, is visiting friends in Vancouver, B.C.

Mr. and Mrs. Nathan M. Pivnick, Heath Street West, have returned home after spending the Passover holidays with the latter's parents, Mr. and Mrs. Joseph Salomon, Grosvenor Avenue, Montreal.

Mrs. M. Sherman and daughter, Carol, Palmerston Boulevard, are spending three weeks with the former's parents, Mr. and Mrs. A. Steiner, of New York.

Mr. and Mrs. M. A. Mach, formerly Fanny Schwartz, and son, Edward Arthur, of New York, are visiting her parents, Mr. and Mrs. L. Schwartz, Markham Street.

Dr. and Mrs. I. C. Elson, of Detroit, Mich., spent several days with Mr. and Mrs. P. B. Kates, Grace Street.

Mr. and Mrs. David Olanow, formerly Miss Julia Lazar, of Buffalo, N.Y., have returned from their honeymoon in Detroit, New York and Chicago, and will live at 183 Concord Avenue.

Mr. and Mrs. H. Mach and Mrs. A. Siegel and son, Herbert Gerald, of New York; and Mrs. George Schreiber, of Philadelphia, Pa., are visiting Mr. and Mrs. L. Schwartz, Markham Street.

Those who will be in Toronto for the marriage of Miss Shirley Shapiro to David Bukzen, which takes place at Goel Tzedec Synagogue, on April 19th, are: Rabbi and Mrs. Eli Bohnen, of Buffalo, N.Y.; Mrs. Sophia Marcus, Miss Florence Marcus, Mrs. Lida Goldstein, Mr. and Mrs. Murray Machabin and Paul Marcus, all of New York; and Mr. and Mrs. A. J. Shayne, Mr. and Mrs. H. Shapiro, Mr. and Mrs. Charles Shane, Miss Cecille Shane, Mr. and Mrs. Joseph Cohen, and Gerald Shane, all of Montreal.

Miss Ida Shore, Roxton Road, entertained in honor of her brother, Alfred Shore, of Montreal.

Mr. and Mrs. S. Weisberg, Sussex Avenue, entertained Samuel and Ben Turner and Ben Wiseman, all of the R.C.A.F., of Montreal, at Passover seder.

Mrs. Jack Baltman and Mrs. Max Kerry were hostesses at a luncheon at Chudleigh House to honor their sister, Miss Sally Fields, whose marriage to Murray Goldkind takes place in May. The honorees wore an afternoon frock of dusty pink crepe, beige accessories and a corsage of orchids. About seventy-two guests were present.

Mr. and Mrs. M. Dorsey, 127 Walmer Road, were at home to about sixty-five at a housewarming. Those who poured were: Mesdames F. S. Hutner, M. Steinberg, M. Wintrob, and Samuel Sachs; their assistants being Mesdames S. Dorsey, M. Cooper, Sydney Carlan, W. Lederman, Z. Steinberg, and B. Cooper. Louis Dorsey, son of the hosts, and their niece, Miss Ruby Epstein, of Montreal, were there.

Honoring Mrs. Russell Farber, who was Miss Lillian Dubiner, Mrs. Samuel Dubiner and Mrs. Jack Dubiner gave a miscellaneous shower for eight guests; Mrs. M. Seigel, presentation theatre and dinner; Miss Thelma Isenberg, luncheon at Arcadian Court; Mr. and Mrs. A. Atkin, Mr. and Mrs. M. Rubinstein, and Mr. and Mrs. C. Gordon, presentation dinner; Miss Belle Pearl, presentation tea at Eaton's Round Room; and Miss Evelyn Dubiner, presentation theatre and dinner.

Mrs. Nat. Lustig, of Irvington, N.J., who visited her aunt, Miss Ida Illion, 1054 College Street, was entertained by: Mrs. Jack Miller, at luncheon at the Georgian Room; Mr. and Mrs. A. S. Seigal, Crawford Street, dinner; Mrs. Saul Salutin, tea at Eaton's Round Room; Misses Gertrude and Eva Jackson, luncheon at the Savarin; Mrs. M. A. Levy, tea at Eaton's Round Room; and Miss Stella Gardiner, luncheon at Eaton's Round Room.

Honoring Mrs. Samuel Gord, formerly Miss Lillian Rothfogel, were: Mesdames: L. Hershenhorn, S. Hershenhorn, and Hilda Yarmak, at a miscellaneous shower for one hundred and fifty, at Chudleigh House; Miss Nellie Sable, Queen Street, evening; Mrs. M. Rothfogel, personal shower; Mesdames Carl Langford, Louis Langford, Harry Romberg, Al. Ormsinsky, A. Black, R. Polevoy, M. Trefler, J. Fine, and Miss Anne Frankel, dinner and theatre; and Mrs. David Little, Dovercourt Road, bridge.

Mr. and Mrs. I. Silver gave a sweet sixteen birthday party for their twin daughters, Ruth and Helen. The hostess wore a frock of black crepe and corsage of orchids, and the honorees wore similar frocks of blue silk jersey, and had orchids in their hair. Those present were: Misses Bertha Hershenson, Esther Wisenberg, Helen Bostwick, Zelda Hochberg, Molly Shiff, of Orangeville, Ont., Lillian Krevitz, Lillian Arnoff, Sheila Dickstein, Frances Quinter, Ruth Shenkman, Ruth Calt, Florence Hurwitz, Renee Wilco, Anne Brown, and Bella Silverman; and Scarlet Albright, B. Bergstein, Stanley Silver, Louis Kirke, David Feldman, Manny Rober, Harold Ross, Nathan Frank, George Brook, Murray Sherman, Irving Biller, Harry Hallan, David Goodman, Joseph Sherman, Samuel Quinter, George Himelstein, Harry Gotman, and Roy and Macy Silver, of St. Alban's School at Brockville, Ont., twin brothers of the honorees.

• TORONTO MEETINGS •

• **UNITED JEWISH RELIEF CONFERENCE:** Participating in the collections last week were: Mesdames J. Schwam, K. Horowitz, B. Katchuk, P. Chadnovsky, M. Windek, M. Reinstein, S. Forman, B. Kaden, Miss Rose Nehman, R. Barenberg, F. Ludsky, S. Lovesky, M. Rubinoff, S. Horowitz, I. Tann, L. Gandler, J. Robinson, S. Beaner, I. Wisenberg, S. Engel, M. Rosengarten, S. Palmer, N. Kamenetsky, M. Myers, I. Goldon, A. Plonka, S. Ludsky, P. Rosenzweig, M. Zuckerman, D. Goldberg, A. Colarchy, S. Wisenberg, L. Levy, J. Weinstock.

• **DEBORAH CHAPTER, O.E.S.** Theatre night, April 16th, for war work, has as ticket convenors, Mrs. Harry Lester, Hu. 6873, Mrs. A. Graham, Le. 9139.

• **HILLCREST SISTERHOOD** annual bridge is Tuesday, April 14th, 8 p.m. at Sharrel Shomayim Congregation, 940 St. Clair Avenue West. Convenors, Mrs. P. Clanfield, Mrs. M. Menkes.

• **HEBREAH ASSEMBLY** No. 5, Order of Rainbow for Girls, will hold a bingo night, Wednesday, April 22nd, at 8 p.m., at 455 Scadina Avenue, for war charities. Convenors, Misses Ruth Bolgon and Lyla Weisberg.

• **JUNIOR SOCIAL SERVICE LEAGUE:** Bingo Night is at the Belvin, on Tuesday, April 14th, for registered war charities and welfare work. Prizes, refreshments. This group assists in Youth Aliyah work, Red Cross knitting, and in raising funds for a Jewish convalescent home. Convenors: Misses Belle Latchman, Julia Smith, Jeanne Cohen, Rosalyn Benson. For tickets call Miss Latchman, Wa. 9834; and Miss Cohen, Me. 2351.

BAR - MITZVAHS

Mr. and Mrs. W. P. Landau, 481 Palmerston Boulevard, announce the bar-mitzvah of their son, Louis, to take place at McCaul Street Synagogue, Saturday, April 25th, at 9:30 a.m. Mr. and Mrs. Landau will be at home Saturday and Sunday, from 2 to 5. No cards are being sent out.

Mr. and Mrs. Harry Pullan, 21 Edgewood Crescent, announce the bar-mitzvah of their son, David Bernard, to take place on Saturday, April 25th, at Goel Tzedec Synagogue. Kiddush at the synagogue. No cards are being sent out.

DEATHS

Israel Olanow, of 182 Concord Avenue, died on April 3rd, at the age of fifty-seven. He is survived by his wife, Bessie; three sons, Samuel, Max, David; one daughter, Evelyn; and one brother, Joseph, all of Toronto. Services were from Goodman's Funeral Home, interment at Russian Cemetery, Roselawn Avenue.

UNVEILINGS

The unveiling of a monument to the late William Krangle will take place on Sunday, April 12th, at 2 p.m., at Shaarei Shomayim Congregation cemetery, Wilson Avenue.

ENGAGEMENTS

Mr. and Mrs. Jack Friedman announce the engagement of their only daughter, Ruth Sylvia, to Frank, eldest son of Mr. and Mrs. William Dinetz, Toronto, the marriage to take place the latter part of May.

The engagement of Miss Rose Fink, daughter of Mrs. Finkelstein and the late M. Finkelstein, Rusholme Road, to Louis, son of I. Winkler and the late Mrs. Winkler, Rusholme Road, has been announced, the marriage to take place the latter part of May.

Mr. and Mrs. J. Spring, Ulster Street, announce the engagement of their daughter, Anne, to David, son of Mr. and Mrs. B. Silverman, Crawford Street.

The engagement is announced of Sair Lee, daughter of Mrs. Siegel and the late I. H. Siegel, Northcliffe Boulevard, to Nathan Stuart Sontag, of New York City, son of Mrs. Sontag and the late M. J. Sontag, of Allentown, Pa.

The engagement of Sally, daughter of Mrs. E. Woolfson and the late I. Woolfson, Montrose Avenue, to Sidney Mintz, of Halifax, N.S., son of the late Mr. and Mrs. K. J. Mintz, of Halifax, N.S., is announced, the marriage to take place on May 5th.

The engagement of Miss Lillian Weinberg, daughter of Mrs. H. Weinberg and the late L. Weinberg, Euclid Avenue, to Philip Glanzer, son of Morris Glanzer and the late Mrs. Glanzer, of Montreal, is announced. They will be married in June and will take up permanent residence in Montreal. Miss Weinberg is a graduate of Central Technical School of Toronto and active in Junior Bnai Brith organization work. Mr. Glanzer is a graduate of Ohio State University, at Columbus, Ohio, and is engaged in Government Ordnance Work.

Mr. and Mrs. L. Rodness, Shaw Street, announce the engagement of their daughter, Betty, to Murray, son of Mr. and Mrs. A. Slotken, Roxton Road.

Mr. and Mrs. M. Levine, Gerrard Street East, announce the engagement of their daughter, Rose, to Ben., son of Mrs. I. Ritner and the late J. Ritner, of Detroit, Mich., the marriage to take place shortly.

MARRIAGES

Feldman-Pushkoff

The marriage of Pearl, daughter of Mr. and Mrs. M. Pushkoff, Crawford Street, to Benjamin, son of Mrs. Feldman and the late Aaron Feldman, Crawford Street, took place on March 22nd, at Euclid Avenue Synagogue, Rabbi Moshe Gold and Rabbi M. Berger officiating. Maurice Lamster sang. The bride, given in marriage by her parents, wore a gown of ivory satin, with full skirt ending in a long train. Her finger-tip veil of tulle illusion fell from a crown of pearls, and she carried a white prayer book covered with orchids. Miss Helen Gilinsky, as maid of honor, was her only attendant, wearing blue metallic with full skirt of net. She had a matching headdress and carried a nosegay of pink and white carnations. Gordon Feldman, brother of the groom, acted as best man. At the wedding dinner Mrs. Pushkoff received in a blue frock, and corsage of red roses; the groom's mother in a teal blue dress, and corsage of red roses. A reception followed for two hundred guests. The couple left on a short trip, the bride wearing a brown suit, with seal coat and brown accessories. They will live in Toronto.

Farber-Dubiner

The marriage of Lillian, daughter of Mr. and Mrs. M. Dubiner, Bellevue Avenue, to A.C.1 Russell Farber, R.C.A.F., son of Rev. J. K. Farber and the late Mrs. Farber, Baldwin Street, took place on March 22nd, at the home of Rabbi J. Kamenetzky who officiated. The bride, given in marriage by her parents, wore a gown of white satin made on torso lines, with the sweetheart neckline accentuated by white lace, and full skirt extending into a long train. Her full-length veil of tulle illusion was caught to a halo of the same material, and she carried a bouquet of Calla Lilies. Miss Evelyn Dubiner, sister of the bride, was maid of honor, wearing an afternoon frock of print silk jersey, and corsage of American Beauty roses. At the reception at home, the bride's mother received in a blue crepe dress trimmed with white, and a corsage of American Beauty roses; assisted by the groom's stepmother in a black crepe dress and corsage of red roses. After a short honeymoon, the couple will live in Toronto. For going away, the bride chose a two-piece brick-colored plaid suit, made on torso lines, a tweed coat, and blue accessories. Out-of-town guests were: Mr. and Mrs. R. Zatulove and son, Paul, of Niagara Falls; and Miss Doris Duviner, of Buffalo.

Lubotin-Topp

Mr. and Mrs. E. Topp, of Collingwood, Ont., announce the marriage of their youngest daughter, Ina Constance, to Jack David Lubotin, son of Mr. and Mrs. B. Lubotin, of Toronto, formerly of Winnipeg, which took place on March 30th, with Dr. Herman Abramowitz, of Montreal, officiating. On their return from their wedding trip, Mr. and Mrs. Lubotin will live in Montreal.

The influx of refugees is changing the structure of Jewish communities of S. America. Thus, in Bolivia the number of refugees is 8 000 while that of local Jewish residents is 2 000; in Chile 13.000 refugees and 13 000 local Jews; in Ecuador 2 000 and only 200 local Jews.

Announcement

NATHAN M. PIVNICK, B.A., Barrister, Solicitor and Notary Public, formerly associated with Henry S. Rosenberg, announces the removal of his office to Suite 705, Dominion Bldg., 145 Bay Street, Toronto, where he will carry on the general practice of law. Telephone Waverley 4867.

SABBATH — THE SOUL OF JUDAISM

(Continued from Page Four)

because God rested thereon. It is the sacred duty of the Israelite to strive constantly for perfection. To emulate the ways of God in resting on the Sabbath involves no mere negative approach in surcease from physical labor. There must also be the positive employment of one's spiritual faculty — the realm of the soul—in behalf of contemplation and study of the Torah. For "God blessed the seventh day and sanctified it . . . to do"—no surcease to spiritual action. "In six days the Lord made the heavens and the earth, and on the seventh day he rested" — from creating the physical world — vayinnafash — and indulged in spiritual activity.

The Sabbath thus presents a double aspect. It proves nationally indispensable and divinely imperative. It therefore belongs to both categories of Jewish law. It is of vital importance in the conduct of man to man, especially with regard to his people, and it is equally a source of piety and sanctity in man's relationship to God. Furthermore, the Sabbath embraces the various gradations regarding the conduct of man to man. This is evident from the following quotation, repeated in both versions: " . . . on it (the Sabbath) thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger who is within thy gates." Every class is enumerated practically in the same order as appears in our previous analysis. The last two classes, organic bodies and inorganic substances, though not directly stated, still are included among the implied thing-

nine major classes of work prohibited on the Sabbath. Indeed, the Sabbath is all-embracing and all-pervasive. As the soul pervades every particle of the living organism, so does the Sabbath permeate every phase of Jewish law. Hence its position among the Ten Commandments, between the laws of man to God and those of man to man. It must be repeated that the Sabbath may rightfully be considered the Soul of Judaism.

The widely held negative concept of the Sabbath, of resting and refraining from work, is only partly true. Violating the Sabbath actively warrants extreme punishment. However, it is its positive command which places the Sabbath in the center of Judaism. We already know that while violation of the negative laws is more condemnable, abiding by the positive commands is more praiseworthy. Unlike the negative prohibitions, which can be observed equally by all Jews, observance of positive commands is proportional to the spiritual development of each Jew. In the final analysis, the kiddush service does not fully interpret the meaning of remembering "the Sabbath day to keep it holy." For in all its simplicity this injunction implies remembrance of the Sabbath at all times. Since the six week days serve only as a means to an end, the holy Sabbath, it is imperative that all week long we remember and do not lose sight of our ultimate goal. This is clearly implied at the beginning of Genesis, describing the process of God creating the world, reaching its acme in observance of the Sabbath. Thus, the Sabbath not only refutes its identity amidst a majority of week days, but also serves as the raison d'etre for the entire existence of Time.

In Hebrew we have no special names for the week days. Sunday is called "the first day of the Sabbath week"; Monday "the second day"; and so on—while Saturday is specifically designated Shabbas Kodesh, the Holy Sabbath. Remembering the Sabbath means remembering that "in six days the Lord made the heavens, and the earth, the sea, and all that is in them." It also means to be conscious of the all-embracing power and the source of all ethics and morality — Almighty God — the Creator of our culture, our Torah, our very existence. The degree of consciousness of the Sabbath thus varies in proportion to the respective spiritual development of each Jew. It is, however, clear that this positive approach makes the Sabbath the nucleus and soul of the Jewish religion. On the basis of this analysis, we realize that desecrating the Sabbath implies national treason and religious profanation, which spells estrangement from the Jewish community. And on the other hand, adherence to the Sabbath may be considered equivalent to observance of all Judaic laws. When accepted universally, we proclaim that it can bring about complete redemption and the long awaited messianic era.

This article is from the Jewish Outlook.

The finest gem from Seagram's treasure chest of aged whiskies now comes to you in a new setting — the original old-fashioned whisky bottle.

12 oz. $1.70 25 oz. $3.25
50 oz. $4.90

PLEASE SAVE THE BOTTLE!
Help Canada win the War! Glass is sorely needed. Save all bottles and glassware and have your Salvage Committee collect! Thank you!

MARRIAGES

Gord-Rothfogel

The marriage of Lillian, daughter of Mr. and Mrs. Nathan Rothfogel, Major Street, to Samuel Gord, son of Mr. and Mrs. Louis Gord, Manning Avenue, took place on March 25th, at St. Clair Avenue Synagogue, Rabbi David Monson and Cantor A. Steinberg officiating. The bride, given in marriage by her parents, was gowned in white silk jersey made on Grecian lines with a sweetheart neckline. Her full skirt ended in a long train and the finger-tip veil of tulle illusion fell from a sweetheart bonnet covered with orange blossoms. She carried a white prayer book, covered with white roses and streamers of sweetpeas. Mrs. Hilda Yarmak was matron of honor, in a gown of blue silk jersey. Her shoulder-length veil of tulle fell from a scull cap of the same material as her gown, and she carried a nosegay of pink roses. Sandra Yarmak, as junior bridesmaid, wore a dress of printed yellow organdy, and sweetheart bonnet to match, and carried a nosegay of Talisman roses. Moe Gord R.C.A.F., brother of the groom, acted as best man, and Barry Gord, nephew of the groom, was ring-bearer. Dinner was served for eight-five. The bride's mother wore a rose crepe gown trimmed with sequins, and corsage of roses; the groom's mother, blue crepe and a corsage of roses. The couple left on a trip to Niagara Falls, and will live in Toronto. For going away the bride wore a green jersey frock and black accessories. Out-of-town guests were: Mrs. Leon Chasier and Dr. and Mrs. Henry Speigel, of Philadelphia, Pa.; and Dr. Louis Speigel, of Jamestown, N.Y.

Gary-Petegorsky

The marriage of Celia, daughter of Rev. and Mrs. S. Petegorsky, Manning Avenue, to Joshua, son of Mr. and Mrs. S. Gary, Brunswick Avenue, took place on March 15th, at the Ostrowtzer Synagogue, Rabbi J. Kamenetsky, Rev. Boris Charloff and Rabbi David Monson officiating. Cudyk Weinberg led the choir singing "O, Promise Me" throughout the ceremony. The bride was given in marriage by her parents. Her gown, of white slipper satin, had a full skirt extending into a long train. Her embroidered finger-tip veil of tulle illusion was held by a cluster of sweetpeas, and she carried a bouquet of orchids and sweetpeas. Miss Marion Petegorsky, sister of the bride, was maid of honor, in an American Beauty taffeta gown, and carried a bouquet of Talisman roses. Abe Rohnen acted as best man. The bride's mother received in a wine colored lace dress, and corsage of red roses; the groom's mother in blue lace, and corsage of roses. The couple left on a wedding trip to Montreal, and will live in Toronto. For going away the bride wore a blue wool crepe dress, beige coat and fox collar, and brown hat. Out-of-town guests were: Mr. and Mrs. Leon Petegorsky and daughters, Ethel and Beverley, Mr. and Mrs. Oscar Petegorsky and daughters, Minnie, Anne and Celia, Mrs. M. Monson and daughter, Constance, Miss Rose Stock, Mr. and Mrs. Joseph Sherman, Max Lachowitz, grandfather of the bride, Frank Steinberg and Miss Minnie Steinberg, all of Ottawa; and Jack Lam and Miss Florence Leffell, of Montreal.

NEW CRIMINAL CODE FOR POLES AND JEWS ONLY

(Continued from Page One)

d) Conspiracy to commit any act which is subject to penalties under par. 2, 3, and 4, section 1-3, of the present decree, offer to commit such an act, or acceptance of such an offer. Also failure to immediately report to the authorities or the person conspired against any plots of which information has been received, so that their execution may be prevented in time.

e) Possession of fire-arms, hand grenades, weapons, explosives, ammunition, or other arms, or failure to report immediately any information received about the illegal possession of the above by Poles or Jews.

II

Poles and Jews will be punished for any crime or misdeed according to the provisions of the German criminal law, and also for any action which demands punishment in the interest of the national welfare in the incorporated Eastern Territories.

III

1) Poles and Jews may be punished by imprisonment, fine, or confiscation of property. Imprisonment means confinement to a penal camp for a period of three months to ten years. In grave cases penal servitude of from two to fifteen years may be imposed.

2) The death penalty must be imposed whenever the law demands it. However, even when it is not prescribed by the law, it may be applied in cases when the offense reveals especially vicious motives or when it is, for any other reason, particularly grave. In such cases even minors may be sentenced to death.

3) No penalty may be lower than the minimum prescribed by the German criminal law unless the offense has been committed against members of the defendant's own ethnic group.

4) A defendant who is unable to pay a fine imposed upon him shall be sent to a penal camp for a period of from one week to one year."

The Reconstructionist Viewpoint

"ERSATZ JUDAISM"

By Theodore N. Lewis, Associate Editor, Of The Reconstructionist

Our age of "substitutes" is witnessing the rise of an "ersatz" Judaism which seriously threatens to submerge the original.

Judaism is primarily a religious, moral and cultural tradition, the civilization which the Jew has evolved in the course of the ages. In recent years, this civilization has lost much of its authority and prestige. As Jews become more integrated in the American environment, more assimilated, the more tenuous does the hold of the Synagogue and Judaism become, and the more alarming the religious neglect and indifference.

The absence of positive Jewish affirmations has rendered the need for substitutes, for an "ersatz" Judaism a psychological necessity, an inner compulsion. The fact that the vast mass of our people are Jews not by virtue of conviction, but simply because they are not Christian, drives them to rationalize their Jewishness in embracing pleasing substitutes for Judaism. Yet, no matter how worthy and subconsciously imperative these are, they do not prove adequate or effective, and cannot, as the prophet Jeremiah put it, "hold the water." The inner message of Judaism and the Synagogue cannot be exchanged for external goals, which now enjoy the devotion, the generosity, and the faith which Jews formerly gave the Judaism, the Synagogue and the institutions which nourish and maintain the Jewish spirit.

Social Service ranks high among the popular and fashionable "substitutes". Though a noble and great virtue, charity cannot fill the place of religion in the life of men and women. It cannot give hope and strength in the hour of trial.

That in the life of many Jews philanthropy threatens to displace God and the Synagogue constitutes an alarming symptom of religious decay. Many a Jew experiences his major and often exclusive contact with Jewish life in nothing more satisfying than a contribution to a Jewish cause. In many communities, the local Federation actually plays a more significant and central role than does the Synagogue. Membership in a Federation represents for many the full discharge of Jewish obligations. Judaism has become in many instances synonymous with social service — not its inspiration.

The growing role of over-seas relief — a noble chapter in our history — has increased the seriousness of the threat of this "substitute" to the Synagogue. To identify Judaism with providing succor to oppressed Jews, or to refugees, is to belie the cause of the Jewish struggle. To imagine that all that is required of a Jew is a contribution to over-seas relief is to outrage Jewish history. Such a contribution is only one of many Jewish obligations.

The major duty of every Jew is always to live a Jewish life — to experience and to rejoice in the Jewish heritage, to participate actively in the religious and spiritual life of the Jewish group — to practice and to live Judaism. Failure in this cannot be atoned by financial generosity.

A community which makes mere fund raising the goal of its collective life is doomed. Such activity per se, does not warrant the survival and struggle of the Jew. Nor does it answer the religious needs, or satisfy the heart hungers and anxieties of men and women. The basic Jewish responsibility is towards Judaism, of which charity is only one glorious expression.

Another substitute for Judaism, exceedingly popular in many Jewish circles, is anti-defamation work. Some sections in American Jewry have actually come to regard this negative enterprise for counteracting anti-Semitism as the prime reason for Jewish existence and as the supreme life motif of American Jewry. To this our people give their energy, and their money and faith with a profligate generosity they give to few other causes. Instead of looking to God and the Synagogue for strength and salvation they place their reliance on "good-will" effort. Only spiritual emptiness, a lack of deep convictions could reduce Jewish life to the uninspiring and mostly futile business of fighting anti-Semitism. While Synagogues, national religious and educational institutions languish for lack of adequate financial support, the many agencies which engage in defending the Jew flourish, and never want for funds.

The transference of our hope for salvation to anti-defamation effort is an indication of the extent of our spiritual poverty and religious bankruptcy. Throughout the ages it was our faith in God, our religious convictions and Jewish ideals which sustained us, and provided us with the power to face our foes unafraid, and to meet bravely trials and dangers of all sorts. With these impregnable bulwarks gone, we are driven to look for deliverance to "leaky cisterns" whose waters give no healing. In the absence of loyalty to Judaism, fighting anti-Semitism, defending the Jew has become a psychological necessity, a consolation. The endless battle with anti-Semitism, however, is a worthless substitute for God and the Synagogue.

Another large body of Jews have exchanged their God and Synagogue for secular Zionism. Though Zionism is one of the noblest chapters in modern Jewish life, that does not warrant its misconception at the hands of many of its champions and followers who have erroneously made of it a substitute for Judaism. Zionism which in its truest form is synonymous with Judaism has become at the hands of its leaders a purely secular movement and has been divorced from Judaism and the Synagogue and Torah. Jewish nationalism sans the basic spiritual message of Israel has become a new religion for many Jews. And it is due primarily to this fact that the movement has not made larger and deeper progress among us.

A Jewish Commonwealth in Palestine is necessary, desperately so. But, the ideal can never become a substitute for Judaism and for the fundamental purpose of Jewish life. The goal of making Palestine Jewish, of Bin yun Haaretz, is a sacred one. But there are other values and interests vital and indispensible to healthy Jewish living, which dare not be suppressed or ignored. To ignore the basic religious and spiritual ideals of the Synagogue and to concentrate exclusively on secular Zionism is to injure the cause of Palestine and of Israel.

No generation of men is as bewildered as ours, and no generation of Jews is as confused. Our lives are filled with chaos, with doubts, and misgivings. The clouds of bewilderment will never rise until we reject the spurious substitutes for Judaism which we in our folly and ignorance have embraced and return to God, to Torah, to the Synagogue — to the well of "Living Waters."

A religious renewal, a spiritual awakening, amongst American Jewry is imperative. Our people must realize that there are no substitutes for the Synagogue, that their hungry souls cannot obtain satisfactory nourishment from fund drives, or good-will meetings or Zionist activity, and that salvation will come only in the acceptance of a rich program of Jewish life — a program which the Reconstructionist movement has made concrete and which it urges upon every Jew and Jewess in the land.

IF MERCURY COULD TALK—
"Just going for some Sweet Caps"

SWEET CAPORAL CIGARETTES
"The purest form in which tobacco can be smoked"

COMMENTARIES

(Continued from Page Eight)

humanity is on the march. Therefore, as I see it, this is a day of all times for us to be unregenerated Liberals. Because of the gloominess of our age, because this is an hour when the spiritual integrity of civilization has been undermined by dictators and materialism—because this is a world in which the ethical imagination has shrunk — all the more is our high and lofty duty as true religious Liberals to affirm human progress.

Reason is one of the mightiest of powers on earth. The gains of reason may be temporarily negated but these will be recurring. Though mankind wander in a wilderness of confusion, though a large portion of the human race be lost in the madness of totalitarianism — reason will eventually send man back to sanity, to those prophetic universal truths of justice, brotherhood and peace. In the words of a great poet, we therefore, out of the conviction in a Liberal faith say:

"Fear not, return not, O Man; hope ever more and believe.
Go from the east to the west, as the suns and the stars direct thee
Go with the girdle of man, go and encompass the earth
Go with the spiritual life, the higher volition and action,
With the great girdle of God, go and encompass the earth.

("Hope Evermore" by Arthur Hugh Clough)

Freedom in its dual aspect was the dominant motif in the life and Reforms of Isaac M. Wise. Liberal Judaism today is wider in scope than the Reform Judaism of Isaac M. Wise. We have moved far beyond the master-builder of American Reform. We have come to appreciate the glory of Jewish National rebirth and have reaped from a Jewish Palestine restored much fruit of the spirit even for our own Reform Movement.

It is thus that though in the very City of Montreal where in 1897, Isaac M. Wise and the members of the Central Conference unanimously rejected the concept of a Jewish State in no-uncertain terms and considered the Herzlian Zionist agitation as an "unpleasant episode in our history" I, a spiritual disciple of Isaac M. Wise, feel it today my holy duty to give emphasis to the peoplehood of Israel as well as the doctrines of Israel's universal mission to the world. Wither has our Reform Judaism grown since the days of Isaac M. Wise in Jewish discipline, Jewish knowledge and Jewish observances.

The vision of the early reformers is subject to revision in our day without making their names shine the less radiantly. I feel that now in a world of tragedy and agony, Reform is in need of the warmth derived from Hassidism and mysticism. Properly interpreted we can take much from that great religious trend and incorporate it in our Reform Judaism. Along with our decorum and aesthetic temple worship, we ought to seek joy, this deepest and clearest of the loving streams that flow from God's Throne and Being.

The Jewish people has a rich tradition of religious joy as is revealed in the Psalms and the prophetic literature. "The Glory of God abides not where melancholy rules." Let us through such institutions as the Oneg Shabbat and the like, break up the artificiality of Temple worship and remove its coldness. We do not forfeit intellectuality if indeed we follow the classic injunction of "Tvdu Es Adonoy B'simcha."

Thus to recapitulate, Reform Judaism for me is Judaism ever developing in freedom; Judaism free from unbending authority; free in its use of reason. It stands as a protest against the authoritarianism and social rigidity of our day. It is a faith optimistic, ever keeping the prophetic vision. It is a trend in Judaism, young in years, yet rich in achievements. It calls upon its present interpreters to continue to pioneer in religious truths; to embody in its system of worship and discipline the spiritual benefits of Jewish National rebirth and something of the passionate joyousness which characterizes the Hassidic mode of faith.

And with this recapitulation may I add a note of warning. Reform Judaism must come to learn that it serves itself least well when it thinks only of itself and that it serves itself best when it thinks of itself as part of a larger whole. We leaders and teachers must bring home to our Temple adherents that there are two causes they have to serve, the cause of Judaism in general and the cause of Reform in particular. The two causes do not conflict with each other and for us Reformers there is the conviction that Reform Judaism will live as long as freedom lives and that in Progressive Judaism lies the salvation of Judaism as a whole.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

APRIL 10th, 1942 VOL. XXIV, No. 27

Commentaries

By Dr. Harry J. Stern, Rabbi

"What Reform Judaism Means To Me"

(Paper presented by Dr. Stern before the 53rd session of Central Conference of American Rabbis, Cincinnati.)

Technically Reform Judaism is less than one hundred and fifty years old. Like Hassidism it represents one of the most important of religious trends in modern Jewish history. While Hassidism was the creation of the Polish Jewish mass settlement in the Ghetto Era, reform in Judaism developed in an age of emancipation, after Judaism had been constricted during the three most important centuries, the 16th, 17th and 18th, by mediaeval oppression. However, at this point it must be emphasized that the principle of Reform is in truth old as Judaism itself.

The prophets for example reshaped early pagan Hebraic beliefs and altered the entire God-conception. They emphasized the ethical note in religion and lifted it to new heights. This, they did because of new knowledge and truth that had been revealed to them and the world in which they labored. The prophetic message with its doctrines of a Universal God and universal brotherhood, was in truth Judaism's answer to Assyrian-Babylonian totalitarianism. The Talmudic sages made their own changes in beliefs and laws to meet new conditions. So did the Jewish philosophers of the Middle Ages challenge old beliefs and attempted to synthesize Judaism with the thinking of their age.

But in the Ghetto, Judaism though poetic, colorful, for the most part, had no contact with the outside world of thought. A deepening of the spirit was derived there within Ghetto walls, no doubt, from the living waters of the Torah. But generally speaking the Ghetto narrowed Jewish life and made for retrogression in the realm of the intellectual. In this very age of ours of a new cruelty and barbarism when thousands upon thousands of our brethren are herded anew behind Ghetto walls, we can well with admiration recall the holy martyrdom, the steadfastness, loyalty and sacrifices evidenced by our people in Ghetto days of old. These great qualities in themselves proved the value of a faith that can beget them and that lived despite the diabolic machinations made to crush it and uproot it.

Our own period in history is now designated as an age of reaction. What chance is there for our Reform Judaism which in an age of freedom beginning with nineteenth century emancipation restored the fluidity of Jewish life and deliberately and purposefully made possible Jewish social and spiritual adjustments to a contemporary, modern scientific world? Our Reform under the spell of freedom also made for the renewal of the prophetic emphasis upon the ethical aspect of Judaism. Our Reform is to be credited, also, with having impressed upon Jewry as a whole for the need, not merely of continuing, but also developing the Jewish religious heritage.

The key-word of Reform Judaism as I see it, is freedom. Now freedom when analyzed is a dual character. It has a negative as well as a positive application. On the negative side it means to be free from something. From what do we Liberals seek to be free and are free already? The answer plainly is from inflexible and arbitrary authority. However, it is the positive side of freedom which is of particular interest at present for us. It is not merely freedom from, but freedom to pioneer in the cause of new religious truths and to use in this pioneering the concept of intelligence. It would seem to me that we are now entering upon a new authoritarian age.

In government, in social striving and religion, men are now giving their selfless devotion to the irrational and self-contradictory. Men seem to abandon the court of reason and rely on others and on authority. In the religious realm, this tendency is best evidenced in the crisis-theology of Protestantism with its neo-supernaturalism and the refusal to use reasonableness as a criterion of truth. The problem in modern Protestantism is thus to deliver religion from "the illegitimate self-sufficiency of reason and the spirit of autonomy."

Reform Judaism is a living protest and must remain so against the contemporary defeatism in theology and social thought. Its great task now is to reemphasize man's reliance on his own intelligence and man's faith in his own goodness. Man, the child of God, is possessed of moral, spiritual and rational potentialities which enable him to overcome evil and to strive after ideal ends. Thus in an age of ruthlessness of neo-paganism, when the attempt is made to uproot and destroy those prophetic spiritual values, without which civilization is impossible, — the mission of Israel with its concept of the Jew as the servant-people of the Eternal, is now most paramount. It is this spirit of the Jew, the spirit of universal justice and peace that the modern pagans have come from the very first to war upon. With all forward-looking men, must we now more than ever continue to toil for the Kingdom of God.

Our mission is to stand firm against the transitory trend of equating the pessimistic mood of this early half of the twentieth century with the permanent adventure of the spirit toward the goals envisioned by our prophets of yore. It is the "Bayom Ha-Hu-Yihye Adenoy Echod U'shemo Echod" — this classic prophetic prayer of our people that can comfort us even now in this whole era of beastiality. Armed with this faith of our sires and having the historic perspective, we see the present but an incident in man's evolution. With this view we have ever held the belief that man is climbing "per aspera ad astra" with lots of falls on the way.

But man has within himself, the seeds of his own regeneration. Despite man's weaknesses and failures and falls,

(Continued on Page Seven)

every friday

"Sometimes when people censure me,
I tell them, without rancor
That for what is sent me to be free,
I might have had an answer."

It is a pleasure to regard the equanimity with which the Jewish Theological Seminary of America, situated on a busy, bricky corner in the city of New York, commemorates the one thousandth anniversary of the death of Saadiah ben Joseph, the greatest of all the Jewish academy heads. As though there were nothing in the world today to be unduly disconcerted over, and ostensibly unshaken by modern horror and tumult, the Seminary holds a commemorative assembly and hears one of Saadiah's hymns sung to plaintive music suggestive of the oriental origin of the author, composed by Frederick Jacobi of the Juilliard School of Music.

After all, what is a thousand years? Saadiah's bones have turned to powder long ago, but his work and mentality influenced generations that came after him. He can not be said to be completely dead so long as a seminary rediscovers in him a source of encouragement and hope for the future, aside from the distinguished works he left as a great writer and as the first religious philosopher since the time of Philo to attempt to form a philosophy of the doctrines of Judaism in harmony with the thought of his day.

Saadiah must be thought of as a big and important figure in mediaeval Judaism, but not stuffy. For purposes of visualizing him he must be said to have come into existence at the age of twenty years because nothing is known of his childhood or his teachers. He was born at Dilaz, Upper Egypt, and died at the age of fifty, but he was a genius and accomplished so much in such few years that he must have had a great capacity for absorbing much knowledge in a short time during his early youth. Anyway, he emerged soon as a rabbi of a new type, one with energy enough to save Judaism from Karaism.

Today there are about twelve thousand Karaites, most of them in Russia, although there are some in Egypt, Turkey, and Poland. But when the sect was new, in the eighth century, it spread quickly through Egypt, Syria, and Southeastern Europe as a serious revolt against the authority of the Talmud. The founder, Anan ben David, was a member of a prominent Bagdad family, a man of commanding personality whose followers idolized him. During the conflict between Talmudic despotism, as represented by the academy heads, and the new movement, as represented by Anan, the caliph put the Karaite leader in prison from which he made his escape to Palestine. No one knows just exactly what Anan believed because scholars have had to deduce his beliefs from what his opponents said.

But the Karaites made the dietary laws lighter, abolished phylacteries, dropped many restrictions, and declared war on the wall of Talmudic Law which they regarded as a stifling collection of little bothersome rules and regulations that kept them away from the true heart of religion as found in the Bible. But they substituted other regulations. They instituted more fast days, they forbade the eating of all meat except deer meat, and allowed no fowl except pigeon. They were so individualistic that each community made its own interpretations of Judaism, and that was a weakness because there was no ordered uniform organization to bind them all, and they split into different and differing sects.

Karaism might have become supreme in Jewish life had it not been for Saadiah. At any rate, it served the useful purpose of keeping its opponents awake enough to prevent Talmudic Judaism from turning into stone completely. Rebellion was a good irritant and some defence against its active propaganda had to be made, but for the most part the rabbis were a craven lot and tried abusing the Karaite missionaries and ignoring the success of their work of conversion. This went on for over a hundred years during which the rabbis kept their noses in commentaries and failed to learn the Bible. The time awaited a man of knowledge, capable of struggle.

Saadiah was the author of a Hebrew dictionary at the age of twenty, but it was by his writings against Karaism and in defence of traditional Judaism that he attracted the attention which later got for him the office of head of the ancient academy in Babylonia. He was the first Gaon to be called from abroad. Carrying the war into the enemy's camp, Saadiah translated the Scriptures into Arabic so that the masses could understand that the Bible constituted the source of Talmudic inspiration. He knew the Karaite point of view and how to combat it and he had the courage to fight a good fight and see it through to the end. Saadiah was no old fogey. He was keen and modern and his mind went out eagerly to gather in the thinking of his time. Himself a man of great learning, he started a revival of Jewish learning, an achievement at which he arrived through the corridor of attack on Karaism.

Saadiah took the Sura Academy into a brilliant period. But the glory of it was marred by a quarrel between him and the exilarch, his rival authority in Jewish life. Saadiah was not in favor of the way in which the exilarch was raising funds for the maintenance of his home and accruing profit for himself. The drunken caliph, to whom both sides turned, judged against Saadiah and deposed him. This caused an awful division in the community and undermined all authority. The quarrel had been ugly and venomous. The exilarch's son had threatened Saadiah with violence. Saadiah and the exilarch had excommunicated each other. The fight had made the Gaon a sick man. Saadiah spent several years in Bagdad and was then reinstated at the Academy with every honor. But he died after five years. They called his illness "black gall", or melancholia, a weariness with life.

When men at a Jewish seminary in New York remember Saadiah after a thousand years, it is partly because he believed that the basis of any Jewish system must be the divine revelation vouchsafed to Moses and the prophets.

f.f.c.

Journals Score Sensational Articles On Jews

The New Republic says:

The Saturday Evening Post threw a stone at a hornet's nest when it published Milton Mayer's article, "The Case Against the Jew." Mr. Mayer tried to attack our current civilization, from the standpoint that what we need is a strong religious revival; he sounds like a disciple of his colleague at the University of Chicago, the neo-Thomist Mortimer Adler. He was so maladroit however that he managed to utter a series of shocking accusations against the Jews, accusations that are true of only a small minority of the Jews and are equally true of a similar minority of non-Jews. We do not doubt that his article will be reprinted by millions by Dr. Goebbels for circulation all over the world as expert testimony from an American and a Jew on the decadence of the United States on the whole and the Jews in particular. It would be interesting to know whether knowledge that this article was coming played a part in the resignation of Wesley Stout as editor of the SEP.

The Nation says:

If anything could be more ill-timed and exaggerated than Milton Mayer's article, The Case Against the Jew, in the Saturday Evening Post, it was Ralph Ingersoll's attack on Milton Mayer in PM. Mayer could not have chosen a worse moment to vent his spleen on the sort of Jew he doesn't like — who is, examined closely, merely the sort of person he doesn't like. He believes, it would seem, that only when the Jew becomes a perfect human being, free from the greed and envy and desire for acceptance common to all ordinary people, will he be relieved of the fears that now pursue him. This doctrine, it seems to us, applies with equal effect to the rest of the human race. Mr. Mayer's rather muddled views, expressed in violent language and published in a mass-circulation magazine which until yesterday was bitterly isolationist, can only help to spread or intensify anti-Semitic feeling at a time when such feeling is peculiarly dangerous. But when Ralph Ingersoll indulges in an equally vitriolic attack on Mayer, distorting his opinions on the Jewish question and linking them with opposition to the war, he does the cause of racial tolerance no good either. He not only called widespread attention to the article but may even have created a reaction in Mayer's favor. It is an unhappy commentary on America's war-time journalism that a sensational article like Mayer's should become a cause celebre while a sober analysis of the same subject by Waldo Frank in the preceding issue of the Post went all but unnoticed.

Catholic Journal Deplores Anti-Semitism Demonstrated At Montreal Anti-Conscription Riots

Warns Of Heavy Responsibility Borne By Those Who Incite Youth

The Canadian Register, English-language Catholic weekly, says:

For the second time within a few weeks local rioters, demonstrating against conscription, have evinced anti-Semitism. On both occasions Jews were insulted and Jewish property damaged. We wish to view these lamentable outbreaks from the point of view of our Faith. Of conscription we have nothing here to say, since it is a political question. Of rioting we have something to say, since it is morally reprehensible to violate order and defy legitimate authority. Those who incite or encourage youth to riot bear a heavy responsibility before God. Of anti-Semitism we have much to say. Race hatred is hideous and vile. It is the antithesis of charity and therefore of Christianity. It is the evil fruit of warped souls and dark minds.

Of all forms of race-hatred, the worst is anti-Semitism. Christians, as Pius XI said, are spiritual heirs to the Jews and no true Catholic can be anti-Semitic. We can catch a glimpse of what anti-Semitism means from the words of Leon Bloy. This is what he wrote:

"Imagine that people about you spoke continually of your father and your mother with the greatest contempt, and treated them only with insults and with outrageous sarcasm. What would be your feelings? Well, that is exactly what is happening to Our Lord Jesus Christ. We forget, or rather we do not wish to know, that Our Lord made man was a Jew, the Jew par excellence, the Lion of Judah; that His Mother was a Jewess, the flower of the Jewish race; that all His ancestors were Jews, along with all the prophets; finally that our whole sacred liturgy is drawn from Jewish books. How, then, can we express the enormity of the outrage and the blasphemy involved in vilifying the Jewish race? . . . Anti-Semitism . . . is the most horrible blow which Our Lord has received in His Passion that continues forever; it is the most bloody and the most unpardonable, because He receives it upon the face of His Mother and from the hands of Christians."

The combination of violence and anti-Semitism is ominously reminiscent of Hitler. How can we fight evil abroad if we embrace it at home? The wrong is sufficiently serious even if it has been perpetrated by only a few young dupes. If the poison has spread far, then indeed our condition is desperate. A healthy community would view these hooligan tactics with revulsion. If we are apathetic it means that we are also decadent. The disease is spiritual and the remedy must also be spiritual, for hatred is a devil which can be cast out only by prayer and fasting. It would be instructive to know how this gospel of hell ever found footing in our Province.

HUGE CASH SUM REMITTED BY J.D.C. IN TEN WEEKS

(Continued from Page One)

tral and South American countries to facilitate the adjustment and rehabilitation of refugees there.

The cash remittances, it was pointed out, do not coincide with the appropriations made by the J.D.C. for its work during 1942. Included in the $1,600,000 are certain sums remitted in 1942 against 1941 appropriations. On the other hand, substantial grants appropriated during the first three months of 1942 have not yet been remitted. Total appropriations for the first quarter of the year made by the J.D.C. amount to $2,813,250.

Simultaneously with the announcement of the cash remittances made by the J.D.C. during the first ten weeks of 1942, it was revealed that a $10,000 appropriation has been made to enable 200 refugees in Turkey who hold Palestine certificates to proceed to that country. The first group of 80 persons is already en route.